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CHURCH MANAGEMENT

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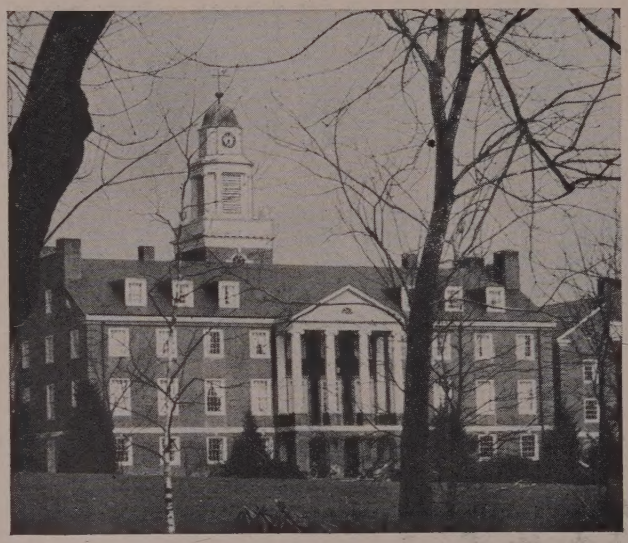
First Methodist Church, Mishawaka, Indiana

JUNE
1949

VOLUME XXV
NUMBER NINE



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"Now" spelled backwards is "Won."

* * *

Beware of "Detour Signs" on people's faces.

* * *

If you can't write it and sign it—don't say it.

* * *

Work while it is called today, for you know not how much you may be hindered tomorrow.

* * *

Words are like sunbeams; the more they are condensed, the deeper they burn.

* * *

The Bible tells us angels appearing to men invariable begin their message with "Fear not."

* * *

The lure of the unrealized is the subtle urge which has made man a seeker, a dreamer, an inventor, an explorer upon the face of the earth.

* * *

Too many of us are more glad to teach than to learn; more glad to talk than to listen, more glad to deliver opinions than to weigh opinions of others with generous interest.

* * *

Enduring friendships, careers, fortunes, must be built upon rugged foundations of honesty. Honesty is not alone the best policy, it is the only policy for survival.

* * *

Graciousness is another name for that selfless ability to take the other person into account instantly, fully and genuinely. At any rate it is an effective personal asset.

* * *

How often do you take time to thank a minister whose sermon has helped you? If it has given you a lift, why not tell him so? You would be surprised at what your appreciation can do for him.

* * *

We do not need a classical education to interpret life. But we do need an earnest desire to understand God, and ourselves, and we should be willing to dig beneath shell of words for the kernel of truth which they may contain.

* * *

Love is reflected in love. Let your love for life and for people be known! Live life to its fullest. Greet the hour with wholehearted enthusiasm. Anticipate tomorrow with confidence and sunny optimism — remembering that hope, like laughter, is contagious.

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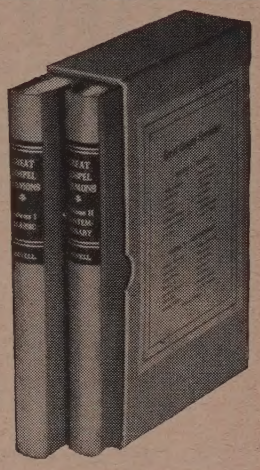

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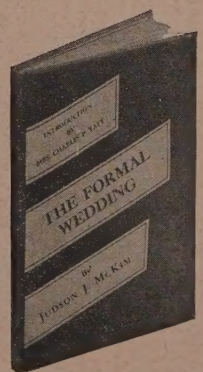
by Judson J. McKim



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Introduction by Mrs. Charles P. Taft

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THE EDITOR'S DRAWER

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Elbert M. Conover (Guest Editor)

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Ministerial Oddities

Collected by Thomas H. Warner

On January 7, 1949, Cardinal Manuel Arteagay Betancourt, archbishop of Havana, Cuba, barred sleeveless, short or low-necked dresses for brides and bridesmaids at church weddings.

* * *

At Long Beach, California, four-year-old Rev. Marjo Gortner officiated at the marriage of Alma Brown and Seaman Raymond Miller, U.S.N. It was the first marriage the child had performed, but his father, Vernon G. Gortner, insisted that the ceremony was legal, for his son was ordained as a minister by Old Faith, Inc., a Los Angeles institution.

* * *

On January 6, 1949, the ministers of the nation's divorce capital, Reno, Nevada, adopted a code of ethics to curb the mad scramble among themselves for a slice of Reno's $250,000 marrying business. The code ordered the ministers to stop taxi-chasing and deals with court house employees, taxi drivers and other scouts who would "act as solicitors."

It cautioned the ministers against the common practice of marrying couples wherever they happened to be. "We do not deem it proper or fitting for any minister to officiate at marriages in hotels or commercial chapels, and we call on members of this association to discourage and refrain from such practice."

The code opened with the observation that "the minister is primarily a teacher of religion and a custodian of moral values."

* * *

More than two hundred well-wishers attended the wedding of Lucile Cefalu and Carl Martineau, when she advertised in a San Francisco paper, "Bride . . . three thousand miles away from relatives and friends . . . will be broken hearted if she has empty church."

* * *

A Roman Catholic priest conducted the marriage of the eldest son of the Archbishop of Canterbury. Henry Arthur Pears Fisher, a barrister, was the bridegroom and Miss Felicity Sutton, an artist, the bride. The archbishop would not see anyone about the wedding and would not make any statement. The bride said that the archbishop would not attend the ceremony, but Mrs. Fisher would be there with her other five sons. "It is a controversial matter," Miss Sutton added, "but I feel it is our own affair."

* * *

Fewer marriages will be performed

(Turn to page 12)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXV
NUMBER 9
JUNE, 1949

Headwork in June Prevents Headache in January

(A Guest Editorial)

"TAKE a letter, please!" or "Gimme an aspirin!"—which shall it be? You may utter the first sentence graciously, calmly, in June or the second sentence ungraciously and wildly in January! Too many ministers face headaches created by the bogey of an inadequate program, and a major reason for such is the lack of long-range planning. Some men start to plan their preaching and church program the week after their vacation; this is too late.

With the reviving tempo of every activity in September they have little time for quiet fruitful meditation, and soon they are in the midst of a catch-as-catch can procedure, drafted hurriedly and, consequently, inadequately.

Why not start in June to plan next year's program? The work of most churches slackens at least a little and the margin of time could not be spent to better advantage.

Some practical suggestions might include an Officers' Planning Retreat held at the end of June; a Sunday afternoon and evening with a picnic supper to help the social fellowship provides time and opportunity for some serious discussion and planning.

The pastor might delegate a few leaders to review the last year's accomplishments—or lack of them—in various areas of the church life, e. g., Christian Education, Evangelism, Finance, Property Improvements, Fellowship, Youth Work.

The officers can be divided into smaller groups according to their interests and responsibilities for detailed discussion, with instructions to bring back practical suggestions in their reports to the body as a whole.

Once definite long-range goals are set, the pastor, as coordinator of the church program, can profitably spend a day getting out the necessary correspondence; speakers can be booked even six months ahead; movies and other visual material can be reserved; books and pamphlets can be ordered; responsibility can be delegated for certain parts of the work, thus relieving the pastor for creative work which will, of course, include his preaching.

During his vacation or even in June, the pastor will start to plan his teaching and preaching themes; this will give him a sense of mastery and a sense of purpose as his reading and observation feed into his planning.

Roland E. Turnbull,
First Baptist Church,
Alton, Illinois.

The Minister Looks at Socialized Medicine

PRESIDENT TRUMAN'S plan for socialized medicine comes closer home to the pastor than much of the modern social legislation. For in the average American community there is a close friendship between the doctor and the minister. Physicians as a whole may not be regular church attendants. But they are available when the preacher needs them. There are thousands of preachers who have paid no bills for medical or surgical services during their professional lives. Their friend, the doctor has seen to that.

The minister, also, has observed that the community doctor is usually available for service to the under-privileged. His personal energy and professional knowledge has been given in many cases where there is no possibility of remuneration. The preacher has

(Turn to page 64)

This Freedom I Knew

A Profile of a Regimented World

*by William H. Leach**

MR. ROOSEVELT was first elected president of the United States in November 1932. The Monday following the election, I sat in a small group of ministers in the Hotel Cleveland in our city. We discussed the election and tried to interpret its meaning. Most of the men considered it as merely a "switch" from one party to another. But I recall that one of the men insisted that it had greater significance. His interpretation went like this.

"For the past months, we have been striving to stave off economic disaster and maintain constitutional and traditional Americanism. The election of Mr. Roosevelt means that the direction of the leadership will be changed. The efforts toward security in the future will follow the patterns of Europe. It will mean planned economy, an increasing power for the state and the gradual suppression of individual liberties. Of course, this may be stopped if the election four years from now repudiates the program. But if Mr. Roosevelt wins a second term, it will be too late. It may be for good or bad, I do not know. But you can be sure that, in that event, the United States we have known is definitely a thing of the past."

Never was a prophecy more true. Mr. Roosevelt was continued in office for the second term, the third term and a portion of a fourth term. The result has been that month after month, year after year, there has been a steady growth toward the police state, a curbing of individual liberties, an enlarging of the powers of the federal government and the development of an amazing confusion of government controls, devices, orders and directives. Perhaps it has been inevitable. I don't know. Possibly it has been for the public's good. I do not know. But one thing can be said, a new nation has evolved which is quite different from that of my father's day and the one that I knew in my own adolescence. One who dares think of the past finds that he lived in a world quite different from this of today.

Because I have learned that many of the younger people are not conscious of the change this paper is being written. One born in the past thirty years has not had the personal experiences to acquire a picture of the free past compared with the restrictions of the present day. I have found that a presentation such as this has usually created interest. Most people are realists and take the world as they find it. That is fine. The tragedy involved in the change will be felt only by those who lived in the earlier age. We admit that the world has moved on; we are not ready to admit that it has moved up. But all will agree that it is different.

William H. Leach

I

Boyhood in a small town in the first years of this century was strikingly similar to that faced by the heroes of Mark Twain — Huckleberry Finn and Tom Sawyer. To the boy, life was free. He was limited by locomotion to certain areas of space. But within those areas, life was amazingly simple and enjoyable.

To the average boy, there was home with its "chores," school with its lessons and fellowship, and recreation of the self-directed variety. There was a world filled with fields, woods, streams where the youngster could explore to his heart's content. In the muddy swimming hole, his arms became fins; he dug caves in the banks, built houses in the trees. Somebody must have owned the woods and the hills and there were fences to keep the cattle at home but the boy was free to explore, to pick berries, to fish, to gather chestnuts and butternuts. With others, I wandered freely through fields and woods. I do not recall that anybody ever challenged my right to walk on their land. Once I was appointed to get a Christmas tree for the Sunday school. I went into the woods and cut down an evergreen tree. The owner heard the chopping and came to see what was going on. I told him what I was doing and he brought a saw and helped me take one of his trees.

School was a very simple process. There were two sessions. One ran from nine until noon; the second from one o'clock until four. Classes were held in the front seats of the same room where the other pupils studied. For example, the eighth grade might be in class while those of us in the seventh grade were studying in the seats back of them for our class which would come next.

Teachers were not trained so thoroughly as those of today; but my recollection is that their attitude toward teaching was that of stewardship. What they lacked in sophistication was more than atoned by their love for their work and for the pupils. That same thing held for the Sunday school. The term "religious education" was not known. But our teachers knew their Bibles and they had the welfare of the boys and girls at heart. One of the tragedies in our church life is that professional religious education has alienated so many of these teachers from the schools. A lot of them, despite their educational limitations, did know the Bible and they knew how to get pupil response.

The average boy and girl of my day had one ambition which was instilled by parental love. He wanted to get ahead in the world. Men and women without much formal education had ambitions for their own children. They believed that they would achieve much in life if they were thrifty, hard-working and earnest. They wanted them to have the advantages of a good education. The personal sacrifices of parents to send their boys and girls to college make one of the brightest stories of that day. Out of that environment have come many of the leaders of our generation.

Religiously, it was an age which believed in Jesus Christ. The Old Testa-

*Editor, "Church Management."

ment story lay in the past. As a youth my companions and I believed that the life of Jesus was the master life, that his teachings showed the way to personal happiness and success and that if the world could be brought to appreciate his teachings we would have a peaceful, prosperous world. We interpreted the Sermon on the Mount literally. We believed that success in life was the result of service rendered; that a man could not be happy unless he made some contribution to society; that good intentions, hard work and loyalty to home, employer and state were the cardinal principles of Christian living. Yes, I believed that as a boy and I still believe it.

Perhaps one thing some of us have against the new age with its regimentation is that this interpretation of life has been lost. A few days ago, I visited with a Cleveland lawyer. Like most men of my age, he, too, came out of the small town environment. He had been influenced by the same forces I have described. He had a bitter grievance. Organized labor has gotten strong and its influence has so impregnated society that the entire rules of life have been changed. Why should one struggle to get an education, to find a place to serve, when by simply joining a labor union, he can be assured of a wage higher than that of the average lawyer, get unemployment compensation in periods of unemployment, receive a government pension when he retires and *never*; and this is important, *never* work more than forty hours per week without extra compensation.

What is true with the lawyer is even more true with the doctor. For him it means long years of college, medical school and hospital training before he prepares for his work. Yet, right now a labor-controlled Congress is planning to force him into a contract which he doesn't want and which will violate every professional instinct he possesses.

Yet, I don't say that the regimented age has not improved the lives of more people than it has harmed. But it is very evident that it has radically changed lives. For better or for worse? I am not sure. The modern man is better clothed. I doubt if he eats better. Our regimentation does a fine job of conformity. But it is weak on those tests of initiative which create character.

Our parents, a generation ago, enjoyed a freedom of action we do not know today. If a man wanted to start a store, he rented a building, bought his stock of goods and went after customers. It isn't that easy today. He has to have some credit. I can recall a number of good businesses started when character was credit. Such capital doesn't borrow money today. My grandfather once started a lumber business. The methods he used of borrowing money would not be acceptable now. He sold stock to his friends without first securing state approval. Today, in most states, that is illegal. I have a lot of sympathy with Preston Tucker who, criticizing SEC, says that if there had been such an agency in the early days of Henry Ford there would be no automobile business today.

FAT CHANCE FOR A GARDEN! By COLLIER

But let's see what some of the restrictions are.

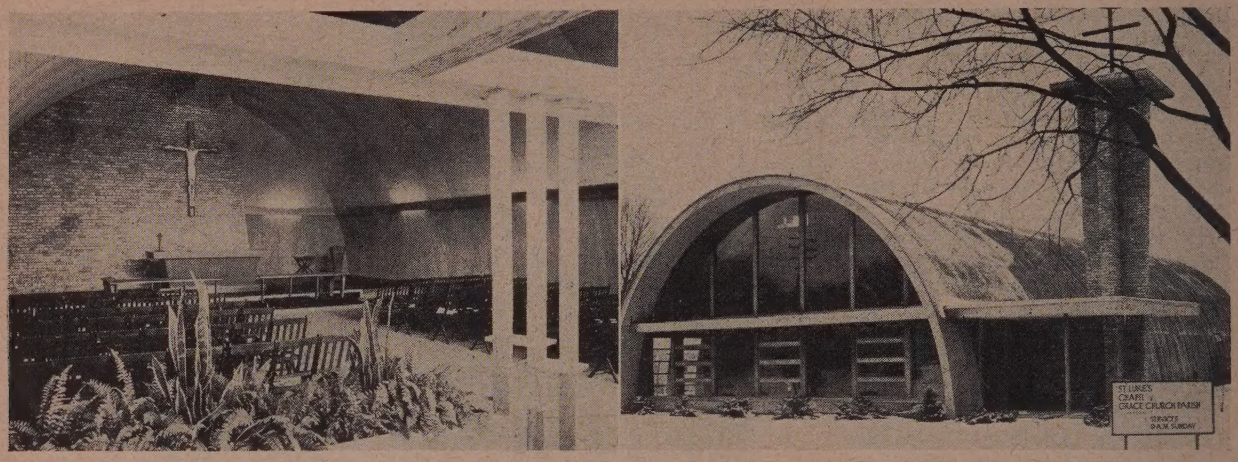
II

Crators boast that here in America one is free to worship according to his own conscience. He is; that is correct. But it is about the only area where he still has freedom. Our licensing system takes care of that. I am a very ordinary citizen. My tastes are simple. Yet I find that I must annually secure a dog license, an automobile driver's license, a fishing license, a hunting license, an automobile registration card. Should I want to get married, I must have a marriage license. If I want to sell a surplus of vegetables to my neighbors, I must have a huckster's license. If I want to carry a pistol for self-protection, I must have a license to carry concealed weapons. If I need to buy drugs containing narcotics, I must secure a prescription which is, to all effect, a license.

Should I desire to buy a power boat, I will need to buy a license; if I decide to buy an airplane, I will need a license.

I am limited in my employment by several considerations. It happens that I am a licensed clergyman; and I am registered so I can officiate at weddings. Thank God I can still write and sell manuscripts without a license. But if I wanted to change my occupation I would be in a bad way. I could not sell real estate without a license; I could not sell life insurance without a license; I could not cut hair without a license. I have even seen placards in windows which have warned me, along with others, against attempting to give a friend a hair-do without a license.

I could not offer my services as a carpenter, a painter, meat cutter, a brick mason, a plumber or any of the other trades because I do not belong



MADISON, WISCONSIN, CHURCH USES QUONSET

Grace Episcopal Church is among the churches which have found the Quonset a satisfactory temporary building. The pictures show exterior and interior views of St. Luke's Chapel of this parish.

to the proper unions. I might try painting my own house. But neighbors of mine who have tried it have awakened to find the walls smeared with acid because they were not union painted.

I am restricted by my economic resources to certain sections of the city. Zoning laws, held to be constitutional, divide citizens according to their economic status. No matter what professional, artistic or cultural background you must have, you do not move into the area of fifty thousand dollar homes unless you can afford a fifty thousand dollar home. That was probably true in my boyhood days but the decision then was yours, not that of the law enforcement officers.

Perhaps the most serious restriction upon the individual will be found in the increasing by-passing of that ancient protection of English law: "A man's home is his castle." For ages the free man has had this protection. No officer of the law, no social or political superior could invade a man's own home without the proper court order. The gradual growth of police power has brought us to where there is an increasing disregard for this traditional freedom. Without search warrants, officers of the law search a man's home both for the man suspected of crime and evidences of crime. Recent discussions of wire tapping have revealed that it is a common practice. And the federal attorney-general vigorously upholds the practice.

III

Even more serious than the invasion of the rights of the individual are the restrictions which our regimented age is placing upon a man's ability to make a living. A generation ago, the farmer when he had a poor year, placed his tools in a case and went to town where he worked as a carpenter. He cannot do that now because of union restrictions.

During the depression of the thirties city workers were so inflexible that they turned to charity rather than pushing back to the soil. Life has become departmentalized and the average person lacks the fundamental means of protecting himself in a crisis. Impulses for self-preservation have been neglected.

Licensure has been projected upon business to an amazing degree. The next time you go into a drug store, notice the number of licenses required. There will be one to show a pharmacist, one to give permission to sell narcotics, one to give permission to sell tobacco. If beer or liquor is sold there, additional certificates are required. There will be one showing that the sanitary laws have been obeyed. If the store sells lunches, there must be a restaurant license. We recently published an article on the liquor laws in the state of Ohio. The maze of regulations which control the sales of the various alcoholic beverages is confusing. We published the article but we still hardly understand the system because of its complexity.

Many of these licenses are for the public's good but they also offer the opportunity for an abusive city administration to annoy non-conforming business men who may be critics of the city fathers.

Building regulations account for many business restrictions. They vary from state to state and from city to city. A manufacturer of pre-fabricated homes has recently told of his problems. The wiring placed in these homes is not acceptable in certain cities. It must be torn out and new wiring installed at the expense of the purchaser. The size of drain pipes is controlled. Labor, wishing to keep out of the city pre-fabricated units which do not offer work to local labor, is quick to seize on features which do not comply with local building codes.

These particular pre-fabricated homes had steel chimneys. In many cities, only brick, concrete and stone chimneys are legal in residences though steel chimneys have proven their worth in the heavy usages of industry. The result is more cost for the home buyer.

A neighbor of mine perfected a method of pre-assembling bath room plumbing. It could be placed in a new house before the lath was placed on the walls. It would cut the cost of plumbing of the same quality by at least twenty-five per cent. He did not get very far with his idea. It violated building codes in his community. Plumbing must be installed by journeymen who cut and thread the pipe and wipe the joints on the lead pipe.

When I was a boy, a good bricklayer would lay 1800-2000 bricks a working day. In some of our cities of today, the labor requirements are such that five or six hundred bricks per worker per day is the maximum.

IV

There is no field which so vividly illustrates the encroachment of the police state as does our methods of taxation. I can recall, back in the days when the average man was a philosopher, my grandfather orating on the police and spy systems of the old countries of the world. Russia seemed to

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The Minister's Bedside Manner

*by Ben Morris Ridpath**

This minister learned a lot about the need and techniques of hospital calls when he, himself, became a patient.

IT WAS only after I had been through a hospital experience myself that I learned how important the bedside manner of a minister can really be. Out of that experience which brought me through several weeks of convalescence after major surgery, that I realized that there are certain rules which a minister can well observe when he calls on a sick person if he is to be most effective, and I know, too, now, that the call of a minister upon a sick man or woman in a hospital can be either a bane or a blessing. It is out of that personal experience of mine that I write this article with a note of authority. For more than twenty years I had been calling on sick persons in hospitals in the various parishes I have served. Now, after my own experience as a hospital patient, I can write from the point of view of the man on the bed.

Physicians know that surgery is always productive of a certain amount of shock to the nervous system. Consequently, it is best that a patient have no callers at all for several days after an operation. The wise minister will whenever possible consult with the physician on the case or members of the patient's family as to whether a call is in order. For a minister to fail to observe this rule, he may, even with the best of intentions, do the patient untold harm or even delay his normal recovery.

When a call is proper or desirable, the first visit should without exception be a very brief one. In fact, all post-surgical calls by the minister should be brief until possibly those later days of convalescence when the patient can well afford to visit without nervous strain. Care should be taken by the minister to make whatever conversation he carries on pleasant and cheerful. Questions that compel the patient to carry the burden of the conversation should be scrupulously avoided. Such admonition may seem fatuous on the surface, but I will never forget calling on a man one time who was recovering from an infected foot. He was a stranger in our city, and the manager of the hospital, learning that he was a Methodist, asked me to call. When I entered the room, I noticed the patient was rather morose and untalkative. After some conversation in which I told him why I was there and in which I told him I thought he was looking fine and no doubt would be up and about within a short time, he confided to me that he had been in a hospital in another city where a minister had visited with him. The clergyman had inquired about the nature of his illness, and upon being told what it was, thoughtlessly related that a member of his congregation had had the same trouble, gangrene had set in, and the surgeon finally had to amputate the leg just above the knee!

Blessed is the minister who comes into a hospital room exuding faith, hope and radiant cheer! It is always well for the visiting minister to remember that the hospital bed is the patient's world while he is convalescing. On that bed, the sick person sleeps, eats, and takes care of all personal needs. The wise caller will do well to watch for the slightest sign of any distress or need of privacy and when he notices them, get out of the room as quickly as possible. Above all, keep away from that bed! The nervously sensitive patient can be easily disturbed by one who goes around to the foot of the bed and leans against it while he talks or laughs. The slightest tremor of the mattress may cause alarm, or even pain to one who is only a few days from the operating table. I shall never forget the thoughtless minister who sat down close to my bed and in animated conversation, punctuated his remarks by pounding the mattress with his clenched fist. As much as I appreciated his visit, I was relieved when he had gone.

The Place of Prayer

Should a minister always pray when he visits at the bedside of a sick person? This is a question other ministers have often asked of me with soul-searching sincerity. The answer, it seems to me, depends upon the circumstances involved. It is always wise to interview the members of the family before going into the sick room. This is especially so if the patient is in critical or serious condition. Is the patient of such an emotional disposition that an offer to pray might give him the idea that he is going to die? If such is the case, prayer is not always desirable. Under such conditions, the minister can leave the room as well as enter it with an air of complete confidence which will be contagious and noticeable to the patient. He can say as he leaves: "I'll be back to see you tomorrow, and I shall remember you in my prayers throughout all this day." However, in all my experience, I have found very few sick persons who did not want and appreciate a bedside prayer, even most irreligious patients.

A great deal depends, too, upon how the subject of prayer is introduced. Sometimes, the minister may be present when the food tray is brought in. This gives him a wonderful opportunity to say cheerfully: "Let us say a word of thanksgiving as you prepare to eat this meal." Or at other times, the minister may say: "You are wonderfully blessed to be in this fine hospital under the best of care. Let us thank God in prayer for all His care and blessing."

Whatever may be the state of the patient, the bedside prayer by the minister is an excellent opportunity to transmit to the sick person a feeling of faith and security that is always helpful. I suggest here a prayer that I have used for many years with gratifying results:

"Our dear Heavenly Father, we thank Thee for Thy love and care that have brought us through every crisis we have had to face. We are grateful to Thee for that God-given healing strength that is within our bodies, working night and day to make us whole when we are broken and bruised. We thank Thee for the science and skill of the physicians who attend us in the art of healing, for the nurses and attendants who wait upon us in our hour of need, for our loved ones who stand faithfully at our bedside while we are recovering from illness. Grant, we pray Thee, that Thy healing strength may be so demonstrated in the life of this Thy child in such a manner that soon he shall be fully recovered, up and about with those he loves, enabled to go about once again to attend to the duties and tasks of life, and for all this, unto Thee, our loving Heavenly Father, we shall give all the glory, the praise and thanksgiving forever, in the

*Minister, First Methodist Church, Joplin, Missouri.

name of Jesus Christ our Lord and Redeemer. Amen."

It goes without saying that the bedside prayer need not be long and drawn out. It should always be suggestive of hope and healing strength, thanksgiving and confidence, and should be designed to dispel fear and raise the morale of the patient.

The Locked Door

It is not uncommon to go down the hall of a hospital and find the door of the patient's room closed. In such a case, the minister should never barge in uninvited. He can go to the nearest floor desk and inquire of the attendant or nurse as to whether his presence will be welcome at that particular time. If the patient is resting or asleep, it is well to make the call at some other time, leaving a message with the nurse that will tell the sick person the minister has been there to see him and will return at a more opportune time; or he may suggest to the nurse that he leave his card at the desk to be delivered to the patient to let him know the minister has been there. Nurses and attendants are usually courteous and cooperative with such a minister and will often go into the room to tell the patient that the pastor is there and learn whether the patient feels like seeing him or is prepared to receive a caller.

As the minister leaves the room, upon completing his call, it is always in order to ask: "Is there anything I can do for you or get you before I leave the hospital?" This question gives the convalescent a comforting realization that the caller is genuinely interested in the welfare of the patient and often results in a request for a fresh pitcher of ice water, a magazine or some small favor that may seem insignificant to the caller but which is often very important to the one on the bed. Food should never be brought into a hospital room by a caller unless the attending nurse is consulted first, but many times this is permissible, and it is often possible to get for the patient some delicacy for which the patient hungers peculiarly and which is not available from the hospital kitchen. One of my callers when I was in the hospital, to whom I shall always be grateful, found I was hungering for some fried chicken. He checked with my nurse who told him it would be quite all right for me to have it, and then went out and brought me from a neighboring restaurant several pieces of golden brown chicken. That was one of the bright spots of my whole hospital experience!

One thing of which the minister should always be careful and cautious is the habit many people have of going outside the hospital room door and carrying on a hushed conversation. This is a practice which may in some cases cause the patient suspicion and alarm. He may think his condition is more serious than he has been told it is, and may cause him to think that there are some things being kept from him he ought to know. In cases where those in the room think the patient is asleep or unconscious, the conversation should always be guarded, for often the sick person can hear even though he cannot always speak. A careless remark concerning his condition may be heard by him and cause him untold anguish and fear, delaying his recovery or disturbing his mental state.

The objective of the minister's call at the bedside of a sick person is to bring faith, confidence, trust and hope. This objective should be kept constantly in mind by the minister if he would be most helpful, and the welfare of the patient is always paramount. The bedside maner of the clergyman is most important, important to the minister and certainly most important to the patient. Properly studied and carried out, these visits to the hospital room of a sick person can be a healing ministry that will bind the heart of the patient to his pastor and be a blessing that will be remembered for many years to come. Here is an art that requires a friendly spirit, a warm and understanding heart and a tender, compassionate soul, as we minister in the name of Him who said: "I was sick and ye visited me."

CHRISTIAN ATHLETES' FOUNDATION MAKES AWARDS

Billy Southworth of the Boston Braves is addressing the meeting recently held in Sebring, Florida, in which the Christian Athletes' Foundation made its annual awards to individuals who had made outstanding contributions to the cause. Stoney Jackson, who originated and directs the foundation, is standing at the right.

Ministerial Oddities

(From page 6)

and fewer divorces sought in 1949, predicted Common Pleas Judge Samuel H. Silbert in a radio talk. Under existing circumstances, the judge said, women already married will think twice before suing for divorce. "With a scarcity of men to provide for wife and children, new flames and affinities will become fewer in number, thus eliminating second and third marriages in many instances."

The judge defended his policy of delaying the granting of divorce decrees. "Cooling off periods have brought many reconciliations," he said.

CHURCHES MARK CENTENARY

San Francisco — Special centennial services were held in Congregational-Christian churches throughout northern California as part of a five-day celebration marking 100 years of religion in the state.

Pastors of 100 churches of the Northern California Congregational Conference focused their sermons on centennial themes. They stressed the courageous determination of California's early settlers to maintain their Christian ideals and to establish houses of worship in the midst of the 1849 Gold Rush.—RNS

Hymns Inspired by Unusual Events

by Ivan H. Hagedorn

Great hymns, like great prayers, have their origin in deep social experiences. Here Mr. Hagedorn who is the minister of Bethel Lutheran Church, Philadelphia, Pennsylvania, gives the social and personal experiences which gave life to some of our great hymns.

FROM the beginning great events have been celebrated in song. The morning stars sang together at the creation of the world. Loud praises were voiced when the children of Israel finally won their emancipation from their Egyptian task-masters. Deborah lifted her voice when the hordes of the mighty Sisera were worsted on the fields of Esdraelon. David lifted up his voice in praise when the Almighty showed the power of his mighty arm. And the angels sang that first Christmas night when the birth of the Christ was heralded to the shepherds as they watched their flocks by night. It is natural to sing when our hearts are glad and merry. Somehow singing relieves our feelings, and emotions thereby are afforded an outlet. Indeed we sing best when we are gladdest. And so some of the best songs in the hymnal had their inspiration in unusual events.

I

"A mighty fortress is our God" came from the pen of the great reformer Martin Luther (1483-1546), the grand old man who gave us the Bible. The occasion for its writing has been variously given. Many suppose that Luther wrote the hymn while on his way to the Diet at Worms where he was to confront the Emperor Charles V. It will be remembered that his friends sought to dissuade him from taking so great a risk. His reply is history: "If there were as many devils in Worms as there are tiles on the roof, I would go and not be afraid." And surely the line in the hymn,

"Though devils all the world should fill"

would help to strengthen this view. Others suppose it to have been written at the time when Luther's associates presented the Confession to the Diet meeting in Augsburg, while Luther was obliged to remain at Coburg. But the preponderance of evidence points to the Diet of Spires as the inspiring motive. It was then that the German princes protested against the revocation of their liberties, and the name "Protestant" was coined. In any event the throbbing events of the Lutheran Reformation serves as the background for the writing of this hymn which the poet Heine called "the Marseillaise of the Reformation," while Thomas Carlyle who translated it, compares it to the sound of "Alpine avalanches, or the first murmur of earthquakes."

It is said that Martin Luther sang this hymn each day while he accompanied himself upon the lute. And from the time of its composition down to the present day, multitudes have derived courage and strength from it. In times of war and peace it has been on the lips of God-fearing men and women. The author of this hymn once stated to his friend John Spalatin that it was his intention "to make the word of God vitally alive by keeping it upon the lips of people through song." And without doubt it has brought courage to people through succeeding generations, cheering their faltering hearts. It has been recorded that when Luther's dead body was borne through Halle, on its way to its last resting place at Wittenberg, his countrymen thronged into the church where it was laid, and, amidst their tears and sobs, sang this hymn beside it.

II

"Wake, awake, for night is flying," was written by the Lutheran pastor Philipp Nicolai at Unna, Westphalia (1556-1608), while a terrible pestilence claimed its thousands of victims. Philipp Nicolai's parsonage overlooked a graveyard, and some days no fewer than thirty funerals wound their weary way passed his door. During these harrowing times the writer of this hymn derived much comfort from the reading of St. Augustine's "City of God."

Doubtless the opening lines of the hymn are borrowed from one of the medieval "watch songs"; but whereas in these "the voice of the watchman from his turret summons the workers of darkness to flee from discovery," Philipp Nicolai summons the children of light to awaken to their promised reward. The hymn is well suited to call the minds of men in troubled times away from scenes of death and decay, so much in evidence in the time the poem was written, to the contemplation of their heavenly home. The reading of the hymn will go far toward keeping an anxious people "comforted in heart, joyful in spirit, and truly content." With the same background —that of pestilence—Philipp Nicolai wrote another hymn,

"O Morning Star, so pure, so bright,"

which has been set to a simple, yet stately melody. According to the story the author was sitting in his study, his mind and his heart disturbed by the distress everywhere about him. At last, however, very possibly as a result of prayer, his spirit rose above all earthly woe, and he thought of his Redeemer and Saviour. As his mind lingered upon his tender and infinite love, there welled from the depths of his heart this beautiful hymn. So engrossed did he become that he forgot all that was going on, even his midday meal, and did not rise until, three hours later, the hymn was finished.

III

"Now thank we all our God," was written by Martin Rinkart (1586-1649) in celebration of the conclusion of "The Thirty Years War" with the Peace of Westphalia. Regimental chaplains were commanded to preach on the text, selected from the Apocryphal Book of Ecclesiasticus: "And now bless ye the God of all, who doeth wondrous things everywhere. . . . May he grant us joyfulness of heart, and that peace may be in our day in Israel as in times past,"—at the thanksgiving services held to mark the peace. Martin Rinkart based his hymn on the same text.

Surely there was ample cause for rejoicing. In speaking of the Thirty Years War, Menzel in his "History of the German People" says: "Germany is reckoned by some to have lost one-half, by others, two-thirds of her population during the Thirty Years War. . . . The country was completely im-

poverished. The working classes had almost totally disappeared. . . . Immense provinces, once flourishing and populous, lay entirely waste and uninhabited. . . . Germany had lost everything except her hopes for the future." In his parish in Eilenburg, during these days of such extreme hardship and suffering, Martin Rinkart ministered to the wants and spiritual needs of his stricken flocks with such beautiful devotion that he was everywhere respected. Pestilence so often the direful aftermath of war stalked through the area, and in a comparatively short period this faithful pastor buried no fewer than 4000 people. Then the enemy sweeping through that country demanded an exorbitant tribute, but through the intercession of Pastor Rinkart, this demand was withdrawn. We can well realize the joy experienced by a people who had endured such severities when a messenger hurried into the town bearing the glad tidings of peace. Everybody, I am sure, joined most happily in the singing of their beloved pastor's hymn.

IV

"Fear not, little flock, the foe," was composed shortly after the Battle of Leipsic, it is often thought, by King Gustavus Adolphus (1594-1632) the great Swedish hero of the Thirty Years War. According to the popular story the king had given "God with us" to his troops as their battle-cry before the armies grappled together at Leipsic. With the battle won, he wrote the triumphal hymn, the last stanza of which points to the watchword of the great day of victory,

"God is with us, we are His own,
Our victory cannot fail."

Three years later, at the Battle of Lutzen, Gustavus Adolphus fell in battle, at the head of his troops. Just before the battle, he had called his whole army to a service of prayer for victory, and all sang the hymn, and that of Luther's. Although the brave king fell in the late forenoon, by nightfall the evangelical army had won the signal victory for which they had prayed in the morning. Thus was brought to an end the war which for so long had embroiled in bitter strife the continental nations of Europe.

The hymn became known as Gustavus Adolphus' battle hymn. And undoubtedly it expresses the deep religious faith and the crusading spirit of his conquering army. However, it is now believed that the central ideas of the hymn were communicated by the Swedish king to his court preacher, Dr. Jacob Fabricus, a very able musician, who put the hymn into its final poetical form. The splendid translation into the English is the work of Miss Catherine Winkworth, who has given us so many fine translations of German hymns into the English language.

V

When the great earthquake hit Lisbon in 1755, practically wiping out that great city, the bards on both sides of the Atlantic drew inspiration from it. Charles Wesley (1707-1788) was moved to write a group of hymns. It was his habit to carry small cards in his pocketbook, on which he would jot down the lines of his hymns as they arose in his mind. Often he would get off his horse, throwing the reins loose to let the animal graze by the roadside while he sat upon a stone heap or a stile, and recorded in verse the "experience" which he had on his journey. Anyone who would not let the slightest inspiration pass from him, naturally would not let a world-shaking event pass unnoticed.

Samuel Davies (1723-1761) the great American divine was prompted to write the hymn, which now has fallen into disuse:

How great, how terrible that God
Who shakes Creation with his nod.
He frowns and earth's foundations shake,
And all the wheel of nature break.

Dr. Davies was much given to preaching on current events. This in some measure accounted for his great popularity. Being of poetic bent it was his custom to append a hymn to his sermons. One such hymn was:

"Lord, I am Thine, entirely Thine." Prophetic utterance seemed sometime to be given this great preacher. Once while speaking of trends he observed in his country, as early as 1755 he incidentally referred to young George Washington as being divinely preserved "for some important service to his country." In 1761, the year of his death, his subject for his New Year sermon was the text: "This year thou shalt die."

VI

On August 14, 1814, Francis Scott Key (1779-1843), a Baltimore attorney and a devout member of the Protestant Episcopal Church, went from Baltimore to visit the British fleet at the mouth of the Patapsco, in order to obtain the release of a friend who had been captured by the English. The British planned to attack Fort McHenry. It was necessary then to detain Mr. Key while the bombardment of the fort was vigorously pressed. It was a night of deep anxiety. Just before the break of day, the cannonading ceased. Francis Scott Key had paced the deck all through the night. The first streaks of dawn would disclose the result. And so by "the dawn's early light," Francis Scott Key beheld "the broad stripes and bright stars" of the dear old flag streaming proudly from the ramparts of the fort.

When Mr. Key returned to the city, he hastily wrote on the back of a letter the first draft of "The Star-Spangled Banner." It was completed and that same day was printed and circulated all over Baltimore. It immediately became rousingly popular. The life motto of the author was, "Let my life show forth thy praise." And surely there was nothing that Francis Scott Key ever did which more beautifully has revealed his life's high praise than the several hymns which he has left as a legacy to the church he loved.

VII

When Napoleon Bonaparte was First Consul of France, an immediate invasion of England was contemplated. The brilliant young Corsican had pressed back the English forces at Toulan. Four years later, his conquest of Egypt threatened British rule in India. Lord Nelson's timely victory over the French in the Battle of the Nile temporarily thwarted Napoleon's attempt. But now the threat to England broke out anew. With braggadocio, the little Corporal declared: "Fifteen millions of people must give way to forty millions." And to the one hundred thousand men encamped at Boulogne, he said: "Let us be masters of the Channel for six hours, and we are masters of the world."

We can believe that England was frightfully alarmed. In the "Christian Observer," this editorial appeared, "His Majesty has been graciously pleased to appoint Friday, the 25th of May next, to be observed throughout England and Ireland as a day of public humiliation and fasting. We earnestly hope it may be observed in a proper manner." Following which, with the initials "C. F." appended, there was subjoined a hymn, to be used on the day of public humiliation and fasting. It began: "Dread Jehovah, God of Nations."

The prayers of the people of the one country where freedom in any measure remained were heard. The admiral to whom Napoleon had committed the dividing of the English fleet suddenly died. The invasion was delayed, and the next year Nelson defeated Napoleon's combined fleets off Cape Trafalgar.

VIII

Dr. Robert Lowry (1826-1899) considered preaching to be his supreme

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The Heart of "CARE"

How Churches May Use This Organization

by Fuller Ross

IN the upheavals which have followed the war in "shortage" countries, a great deal has been done by organized charities and relief societies to feed, or to help feed, the people in those countries. Through the organization—CARE Inc. alone, church groups of this country sent well over a half-million dollars in food packages.

This latter figure, however, represents gifts from miscellaneous churches and church groups who have taken advantage of the experience and facilities of CARE Inc. to send packages to other church groups with kindred interests and activities in such shortage countries. CARE cooperates with a long list of relief organizations of the approved type and recently has placed its facilities at the disposal of individual churches, church organizations and religious groups attracted by this form of help for foreign needy.

It is first, a humanitarian matter; secondly, an incentive to maintain morale through trying times when all the stamina possible is needed in reviving life and activity in the cultural and spiritual life of these lands. It is especially during the holiday season that church groups endeavor to supply selected groups or churches abroad for packages containing suitable and nourishing food.

Even individuals in many churches—as church members—are taking advantage of this CARE plan (Cooperative for American Remittances to Europe, Inc.)

> Many of the largest food package orders are placed by industrial groups, church organizations, relief societies, labor unions and associations who wish to distribute packages to people overseas. In the first seven months of 1948, $515,000 was received from religious groups; $745,000 from relief organizations; $191,000 from individuals who sent in large block orders; $215,000 from other CARE member agencies, and over $755,000 from industrial groups (to date CARE has received more than $700,000 from the CIO, and approximately the same amount from the AFL). $600,000 was sent to CARE during the 1947-1948 school year by schools and colleges, teachers and educational societies throughout the country.

In more than two years of successful operations, CARE has shipped overseas six and a half million packages for the relief and recovery of devastated countries. The bulk of this service has been made up of food packages. Of the total packages shipped to date, over 90% has been in food (12,000,000 pounds).

Orders for CARE packages come in from individuals and groups all over the United States and Canada, with an increasing proportion of orders being received from the South American countries. There are also local CARE sales centers set up in Stuttgart, London, Paris, Prague and Vienna where Americans abroad may purchase CARE packages for distribution to their friends in Europe.

Although the bulk of CARE orders are handled directly through the main office at 50 Broad Street, New York City, a valuable percentage, 14% is received through approximately 300 field offices, local CARE committees and individuals active in promoting foreign relief. These various outlets have already sold nearly $5,000,000 worth of CARE packages.

There are several ways in which CARE packages may be sent to employees abroad. For instance:

a) By management or administration of firm or organization itself.

b) By groups, within the firm or organization.

c) By department in form or organization particularly interested.

d) By individuals in form or organization.

It has been pointed out that now, when Americans working and living in foreign lands are up against greater odds than those ever experienced before, everything possible must be done to maintain their morale and efficiency and to build up good will. The proj-

THE BOX WHICH CARES AND CHEERS

This box, contributed by generous Americans, bring food and cheer to the destitute of war-torn Europe.

ects are just as important today as they were two or three years ago, in spite of the ECA program. Said Mr. Paul Conly French, executive director, CARE, to this writer:

"With passage of the Economic Cooperation Administration Program by Congress, many Americans (and American employers and American organizations with personnel abroad) have begun to ask whether there is still a need for continuing private aid abroad. The answer has come both from General Marshall and Paul G. Hoffman. They have stated that the people of the fifteen 'shortage' countries cannot wait for their economics to be rehabilitated, they need help now. The sending of CARE packages by individual business firms, labor unions, clubs, educational and cultural organizations whether to their foreign personnel, to their dependents or to others, is a natural development of the CARE program. The most important purpose is served; the morale of personnel is raised. Every day employers and organizations are launching CARE programs, and we are glad to place at their disposal the shopping and delivery apparatus perfected in past months."

Typical of the regular CARE food packages which many firms send abroad regularly through the year (the contents vary somewhat with each country of destination, since CARE officials determine through their agencies abroad which particular foodstuff are needed and wanted in each country) is the standard package, which contains one-half pound bacon; twelve ounces Prem (luncheon meat); one pound beef in broth; one pound beef and kidney; one-half pound corned beef loaf; one-half pound liver loaf; two pounds margarine (colored); one pound Swiftning (Bland Lard); two pounds flour; one pound honey; one pound preserves; two pounds sugar; one pound raisins; two pounds ground roast coffee; two pounds whole milk powder; two pounds rice; one pound chocolate; one-half pound egg powder, and twelve ounces soap.

CARE delivers all packages from existing stockpiles in European warehouses. Contents of packages are purchased here on the wholesale market and assembled at modern factories. They are shipped in bulk to countries of destination and stockpiled in warehouses to await orders from American donors.

All savings which accrue to CARE, through fortuitous purchase of commodities, reduction of insurance costs, etc., are distributed in the form of "free" packages in the countries served. CARE's member agencies select the groups or institutions to receive these "free" parcels, of which $1,000,000 worth have been delivered thus far.

The following countries are served by CARE: Austria, Belgium, Bulgaria, Czechoslovakia, Eire (Ireland), Finland, France, Germany (American, British and French Zones and all of Berlin), Great Britain (England, Scotland, Wales, Northern Ireland), Greece, Hungary, Italy, Japan, Netherlands and Poland.

It has been pointed out that firms, groups, organizations, or individuals sending these packages abroad may make either of two types of tax return deductions—first, as a business expense; second, as charitable contributions, such as Red Cross donations, church, etc.

Firm, groups, individuals, unions or other organizations interested in getting the details of this program should write to CARE, 20 Broad Street, New York, New York.

Hymns Inspired by Unusual Events

(From page 14)

function. Music, to him, was "a side issue," an "efflorescence," and the writing of a hymn in importance ranked far below the making and the delivering of a sermon. He once said, "I feel a sort of meanness when I begin to be known as a composer." Needless to say that his sermons are pretty generally all forgotten, but many of his hymns have been and still are of great usefulness. Dr. Robert Lowry was born in Philadelphia, and was educated at Lewisburg, Pennsylvania.

In 1864, a fearful epidemic surged through the city of New York. Many dwellings were draped in mourning. Friends and acquaintances were greeted one day and carried to the cemetery the next. The question usually asked when a little group met together was, "Shall we meet again?" Dr. Lowry, it is said, seated himself at the organ, with this question uppermost in his mind, and words and music began to flow from him as in inspiration. There and then was born the great gospel song, "Shall we gather at the river?" Dr. Lowry was for some time professor of rhetoric at Bucknell, resigning in 1875, upon which occasion he was honored with his doctorate.

IX

Joseph Henry Gilmore (1834-1918), a young Baptist preacher, came to Philadelphia in 1861, just as the clouds of Civil War settled over the nation, to preach at the First Baptist Church. Naturally, the minds and hearts of people were sorely depressed at the prospect of fratricidal war. Confusion and bewilderment reigned everywhere. Sensing clearly the state of the hearts of the people, young Mr. Gilmore took as his theme the twenty-third Psalm. It was very clear that the Holy Spirit was working even as he talked. The impression was deep. Conversation on the theme was continued even after the service ended. Mr. Gilmore himself, along with a few others, retired to the home of deacon Watson. The subject of the evening's meditation was the subject of that parlor conversation. Mr. Gilmore stood up and quietly walked to a corner of the room, and wrote some lines on a piece of paper. Later that evening, he handed it to his wife. The words of the hymn, "He leadeth me, oh blessed thought," were thereon inscribed. Thus, the darkest hour of the Civil War was the inspiration for what has proved to be one of the great hymns of the church.

One of the interesting things in connection with the hymn was the fact that the writer did not know that his words had been set to music. It was only when a few years later he was preaching in Rochester that his eyes fell upon the words in the hymnal he leafed through just prior to preaching in the Second Baptist Church there. William B. Bradbury found the words of the hymn published in a paper in Boston. He slightly modified the refrain and set the hymn to music, which has done so much to promote its popularity.

X

Philip P. Bliss (1838-1876), the writer of many of our most stirring gospel songs, was born in Rome, Pennsylvania. At the age of thirty-eight, he became the victim of an awful railroad disaster at Ashtabula, Ohio, while returning from a visit to his aged mother. His wife, Lucy Young Bliss, perished with him, the swift flames snatching their young lives from them. Mr. Bliss might himself have been saved, but he insisted in going to the aid of his wife, and in that attempt he perished. This talented young man had the gift of not only writing words but he could also write suitable and attractive music for them. Many of his hymns have been wonderfully blessed to the awaking of the careless and thoughtless.

There are two hymns from his pen which had their inspiration in unusual events:

"Hold the fort, for I am coming,"
and
"Let the lower lights be burning."

The historic foundation for the first of these was the flag signal waved to General G. M. Corse by General Sherman from Kenesaw Mountain, during

the march through Georgia, in 1863. The flag used is still in the possession of A. D. Frankenberry, who was one of the signal corps group. The general's message was, "Hold the fort! We are coming!" Mr. Bliss visited the scene of the incident, and was inspired to write the hymn. A heavy storm on Lake Erie, which resulted in the wreck of a passenger boat, afforded Mr. Bliss the inspiration for the second hymn mentioned. Mr. Moody used the incident for one of his most graphic illustrations. "A stormy night on Lake Erie, and the sky pitch dark." "Pilot, are you sure this is Cleveland? There's only one light." "Quite sure, Cap'n." "Where are the lower lights?" "Gone out, sir." "Can you run in?" "We've got to, Cap'n—or die." The brave old pilot did his best, but, alas, he missed the channel. The boat was wrecked, with a loss of many lives. The lower lights had gone out. General blame for the shipwreck was placed on the watchman whose duty it was to place the lower lights on the pier. He shirked his duty that night, thinking that surely no sailor would try to enter the harbor in such a heavy storm. Mr. Bliss saw in this a comparison to the professed religious world, and wrote his song, "Let the lower lights be burning."

XI

In the year 1862, John William Colenso, then Bishop of Natal in South Africa, published his "Critical Examination of the Pentateuch and the Book of Joshua." The book denied the inspiration of the Scriptures, and was full of what we now call radical criticism. The book created a tremendous sensation in England, indeed in the whole English-speaking world. There was living in England at the time Rev. Samuel J. Stone (1839-1900), a devoted home missionary, who was devoting his life to heroic and self-denying labors in one of London's worst slum districts. His soul was stirred when Bishop Colenso dared to attack the integrity of the Scriptures, and under the impulse of his righteous indignation he wrote the hymn: "The Church's One Foundation."

Bishop Colenso's book has long since been relegated to the scrap-heap. Indeed, his very name is almost forgotten. But Samuel Stone's hymn, with its fine message of loyalty to Christ and the church, is today sung by millions of voices totally oblivious to the controversy which gave the hymn birth.

XII

Shortly after the war of the United States against Spain, just before the

(Turn to page 19)

Busses Double Sunday School Attendance

La Junta, Colorado Church Finds Busses a Good Investment

by Anne Tobin

"WE'D like to have the children go to Sunday School—but it's so far. And we don't have a car . . ."

What Sunday School worker hasn't heard that plaint? Or one much like it. In La Junta, Colorado, the Baptist Tabernacle has a comeback—Sunday School buses that stop at the child's (or adult's) own door, take him to church and then return him home after the service is over.

For the past two years the church has been operating two buses before Sunday School every Sunday morning and again before the young people's meeting every Sunday evening. In addition the buses have followed their regular routes each week for mid-week services and for special evangelistic meetings at other times.

"On an overall, year-round basis, we estimate the buses have been responsible for doubling our Sunday School attendance," says the Rev. C. F. Peterson, pastor. "That's a conservative estimate," he adds. "In some instances the gain has been much greater."

Take North La Junta, for example, an outlying district of small acreages "across the river." When the first bus made its first trip in August, 1946, there were only seven passengers who returned to the church. Now the bus is often crowded with as many as forty.

La Junta, a city of 10,000, situated in the heart of Southeastern Colorado's beautiful Arkansas Valley, has no public transportation system. In the past the children in outlying areas, like North La Junta and La Junta Village, wartime air base housing project, frequently had no way to come to Sunday School, Mr. Peterson points out.

"Now parents don't have any excuses for not sending their children to Sunday School. We just say the Sunday School bus will stop for Johnny at 9:15. He doesn't even need to go out on the corner and wait. We'll honk for him. And we've found," says Mr. Peterson, "that Johnny's almost always ready . . . usually with his sister, Susie, and maybe some of the neighbor children."

The bus idea grew from a chance suggestion made two years ago when the Tabernacle sponsored a summer Bible camp at Beulah in the mountains near Pueblo, Colorado. At that time one camper observed that private autos had to make too many trips and that a bus was needed to bring campers from the Pueblo railroad station to the camp site.

The plan seemed a good one, so the church congregation purchased a former school bus, painted it yellow and lettered on it "La Junta Baptist Tabernacle." That was in August, 1946. In December of that year a second bus was bought. This summer another newer bus was purchased to replace one of the original vehicles.

Necessary complete liability insurance, including even medical care for possible injured passengers, has been provided by the church. Two members of the congregation, Riley Tyree and Earl Comstock, are licensed bus drivers and donate their services for the four trips each Sunday—picking up passengers and returning them home.

One bus has a seating capacity of 32 passengers, the other 24. Each travels a route of approximately ten miles on each trip. Mr. Peterson, the minister, also a licensed driver, serves as relief operator and as driver for midweek services and special occasions.

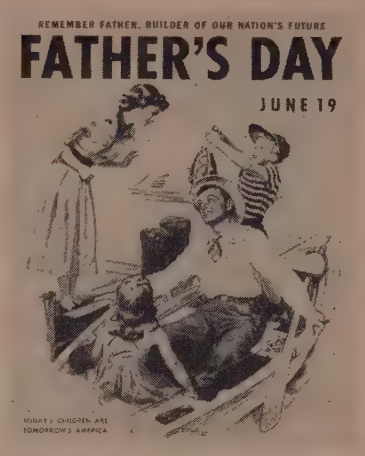
"Buses are not a panacea or cure-all for Sunday School attendance," Mr. Peterson hastens to point out. "They are only part of a program for bringing in children, especially those from non-church going homes. Home calls and constant follow-up visits are necessary, too."

In addition to the Sunday School trips, the buses are also used to take high school band members, football players and pep club members to nearby towns for school athletic contests, thus providing a safe, properly-sponsored means of transportation for the teen-agers. In most instances the expenses for the trips are paid by the school, and the money realized from these goes into a special bus fund.

The buses are not self-supporting, Mr. Peterson explains, but the church feels they are well-worth what they cost.

Both pastor and congregation are well-pleased with the plan, and the children love the bus rides, the drivers report. Mr. Peterson is confident that the buses will continue to help the Sunday School attendance increase with children bringing more children . . . and gradually their parents, too. All ages ride the Sunday School buses at the La Junta, Colorado, Baptist Tabernacle. Here two young mothers, their babies, several primary youngsters and a grandmother alight from the bus.

Year-round average attendance at the La Junta, Colorado, Baptist Tabernacle has more than doubled in the Sunday School since regular bus trips were begun two years ago. Each Sunday morning the two busses follow regular routes pick up children and adults, take them to the church and then return them home after the morning service. Similar trips are made Sunday evening and for midweek and special services.



POSTER STRESSES "GOOD CITIZENSHIP"

Here is the official poster for 1949 Father's Day, June 19. The theme is "Good Citizenship Begins at Home. Salute Dad, Builder of Our Children's Future."

This delightful, human-interest painting is the work of the famous magazine illustrator, E. F. Ward. Reproductions will be in full color in many sizes from five feet high down to the small two-inch sticker. The poster will be on public display in June.

All inquiries regarding this campaign should be addressed to National Father's Day Committee, 50 East 42nd Street, New York 17, New York.

This Freedom I Knew

(From page 10)

be the chief offender. The Czars of Russia, he insisted, maintained spy systems which exacted the last fowl or pig from the hard working peasant. All agreed that they were glad to live in America where a man had some freedom.

Today, we may seriously doubt if all the Czars of Russia ever had so many spies as our own government employs in its system for collecting taxes. Recent magazine articles, which I understand were government inspired to assist in high collections of the income tax, show a most amazing spy system to get to the last cent of income of each individual. Add state tax officials to those of the Federal government and even Julius Caesar would be envious of the number of men and women free America employs seeking to locate every dollar of income.

Of course, taxation is necessary to support a government. There may be no other way to secure an honest accounting. Some good people justify the system on the ground that it forces the dishonest to pay their proper share of the state and national expense. But think what a set-up for a tyrant if one should gain control!

The tax system is in many instances confiscatory to small businesses. Take a man with two or three employees. He is not in a position to employ a full-time person to fill out tax reports. Yet the employees he has are not qualified for this work. I think it safe to say that many small businesses spend more money for accountants to find out what their tax is than the amount of the tax itself. It is easier for the large businesses to absorb the cost of accounting placed in the organization.

The worst thing about the system is not the tax, nor the accounting, but the attitude which more and more becomes that of the government that it is supreme and has the right to "tax and tax, and get and get." We have long passed the time when the government considered itself as the servant of the people. Today it has become the school master. We pay the tuition and the master takes over. One by one decisions are taken from us. We are told when we shall sleep and when we shall work. A protective fatherland discounts our ability to care for our years of age and weaves us into its own scheme of social security. If the present administration has its way, socialized medicine will soon replace the relationship between doctor and patient. Not much freedom will be left to the individual.

Neither you nor I are going to be able to turn back the wheels of time. But we have become very agreeable to the thesis that change does not always mean progress. And we are glad that with all of the restrictions on our lives, we have the freedom to enjoy nostalgic reflections of the days when men were really free. And we still have the freedom to put the reflections into words for publication. This latter freedom may be the next thing to disappear under the growth of the master state.

Some of you will agree with me, however, that the happiest man is the free man. I for one, very much doubt that any regimented, mechanical age, though it produce the national wealth of a Croesus, can generate the spirit of God which through the ages has inspired the best in men to hope for humanity's golden age.

DEAF-FOR-CHRIST

Los Angeles — Plans for additional services by Deaf-for-Christ have been announced by the Rev. Elsie R. Peters, president of the group. With an estimated 7,000 deaf mutes in Los Angeles, the organization plans to expand its activities by holding sign language services in half a dozen communities in this area.—RNS

KOREAN METHODIST BRANCHES REUNITE

Seoul, Korea—Reunion of two separate branches of the Methodist Church in South Korea was announced here following a General Conference which named the Rev. Yu Soon Kim general superintendent and Bishop of the denomination.

Bishop Kim was a member of the first General Board of the Korean Methodist Church following its establishment as an autonomous body in 1930. At one time he studied at Drew Seminary, Madison, New Jersey.

The General Conference which voted for unity also made recommendations leaving the way open for a more effective cooperation among all Methodist agencies in Korea. RNS

Hymns Inspired by Unusual Events

(From page 17)

formal ratification of the terms of peace, Benjamin Copeland (1855-____), then pastor of the Richmond Avenue Methodist Episcopal Church, Buffalo, New York, wrote the hymn, "Our Father's God, to Thee We Raise." Mr. Copeland was impressed with the conviction that the terms of peace would enlarge us, not only territorially, but would also augment our influence and responsibility in the world. This accounts for the lines,

Thy wisdom, Lord, Thy guidance, lend,
Where'er our widening bounds extend.

The poem was sent to "Zion's Herald," where it was immediately published. It was introduced as a hymn in 1905, when it was included in "The Methodist Hymnal."

The first hymn studied in this chapter was the great hymn of Luther, which was inspired by the very tumultuous times in which the great reformer lived. Rev. Copeland's hymn was a hymn of thanksgiving for the peace that he hoped and prayed would be lasting and bring blessing to a world. We have just emerged from a great world conflict. Our world is in tumult. The one great hope for a better world is in Jesus Christ, the Son of God, one who has been termed by the prophet "The Prince of Peace." A prince, we know, is not yet king. He is on the way to becoming king. And so too with Jesus Christ. Through the ages, our poets have sung his praise. He has been acclaimed, "Lord of lords, and king of kings." May God grant that it may not be long before the Prince of Peace will be the King of Peace. Then, let every knee bow before him, and every voice confess him, and every life honor him. Then, peace will fling out its blessings to all the earth.

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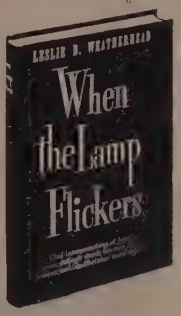

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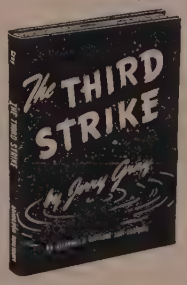

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Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

How Far Can You Travel on Sunday?

Then they made their way back to Jerusalem from the hill called "The Olive-Orchard"; it is close to Jerusalem, only a Sabbath day's journey from it.—The Acts, 1:12. (Moffatt)

"A SABBATH day's journey." The phrase suggests a very interesting question. The question is: How far can you travel on Sunday? A study of Rabbinical Law concerning travel of any kind on the sabbath, makes it quite clear how far a devout Jew was permitted to journey on the Sabbath. In Exodus 16:29 we read: "abide ye every man in his place, let no man go out of his place on the sabbath day." And the interpretation of this law is to be found in the Book of Numbers, chapter thirty-five, verse five. According to this interpretation a man could travel to and from a point not more than two thousand cubits beyond the limits of his own town or city. This is a little more than half a mile, far enough to worship in the synagogue, visit neighbors or minister to the needy.

We Americans have our own very familiar expressions. One of them is "a Sunday trip." But the expression "a Sunday trip" is much less definite than "a sabbath day's journey." If I ask my friends, How far can you travel on Sunday? the answer I receive is usually in terms of automobile mileage. Just last week a man said to me: "We made over seven hundred miles over the week-end." Another said, "I usually drive about two hundred miles on Sundays." This, in other words, represents for hundreds of thousands of Americans the very apex of a Lord's Day achievement. The intellectual and spiritual possibilities of the day dwindles into the consumption of gasoline, oil, sandwiches, coffee and beer. The inveterate Sunday traveler is usually one "who born for the universe, narrowed his mind, and to motion gave up what was meant for mankind."

What a travesty this is on all that a Sabbath day's journey in mind and soul has been and may be. In *Midnight on the Desert*, J. B. Priestly has some discerning things to say about our American restlessness, feverishness and unhappiness. "We cannot," says Mr. Priestly, "seek grace through gadgets." Yet that is exactly what millions of men and women are vainly trying to do: find grace in gadgets and salvation in gasoline. Not that they are going any place; not that they have any reason for going; and not that they have anything of significance to do when they arrive. No, it is just a matter of motion, of moving, of leaving one spot for another.

Hobart D. McKeehan

I am not, of course, a blue-nosed Puritan trying to suggest that man was made for Sunday and not Sunday made for man. I know a couple who would never think of taking the car out of the garage on Sunday. In addition to walking to church in the morning their most distant venture on Sunday is to the front porch where, for hours, they celebrate the Lord's Day by criticizing and gossiping about their neighbors. I could imagine no more dismal experience than to be in their company for any length of time! Perhaps a little Sunday afternoon jaunt would thaw a bit of the icy self-righteousness out of their hearts! In fact I am pleading with you to go a long, long way on Sunday: to journey into such regions of wonder and worship, faith and fellowship, that the longest day and the swiftest car never would suffice to carry you there.

How far can you travel on Sunday? You can travel to church and its services of worship. You can travel from the work and worry of life into the light and lift of God's presence. You can travel into a new atmosphere wherein the soul breathes the air of eternal values. No matter how far you can travel on Sunday, you haven't traveled far enough unless you have spent some time in the house of silence and vision—the church of the living God. Without that experience, and no matter what the speedometer reads, all the miles have made no difference. You come home the same person who went away — except, perhaps, that you have acquired a headache. But when you go to church—provided, of course, that you go in the right spirit —something mysterious, if not miraculous, happens. You go into the church bearing all manner of burdens and anxieties and you lose them there. Of a truth you go home a different person.

How far can you travel on Sunday? You can travel into the Land of Revelation. One of his biographers says of Tennyson that the poet had the genius of experiencing that part of life "which exists in moments." And what a splendid genius that is! Truly the best part of life exists in moments. They are the moments of unveiling and revelation; moments in which a shaft of light falls from heaven to earth with a voice and music in it; luminous moments in which truth shines clear, love bursts into flower and the Holy Spirit of God envelops your life like a radiant cloud. Mark it: it is in moments, only in moments, that we see and feel and know the best. And those revealing moments are most likely to be found as, in love, faith and fellowship, we stand or kneel before the altar of his presence.

Robert Gibbings, in that grand little book, *Lovely Is the Lee*, recalls the observation of the old Irish artisan and philosopher. Some men, he said, see and hear and feel more going for and coming with a load of wood than others see or hear or feel on a voyage round the world. Have we not, all of us, known returning globe-trotters who were just like empty suitcases covered with hotel labels? A bit

(Turn to page 22)

Understanding the Nervous Breakdown

The Seven R's of Recovery

by C. R. Thayer

Readers who read the first two articles in this series now understand why clergymen are subject to nervous breakdowns. In this concluding article Mr. Thayer gives a good popular analysis of the current methods of treatment.

NOW that we have arrived at some understanding of what a "nervous breakdown" is, we are in a position to consider some of the means to effect a cure. In this connection we plan to present what we choose to call the seven R's of recovery — a list of seven therapeutic methods used to cure so-called nervous troubles. It will soon appear that the seven are not mutually exclusive. Nor are they presented in any special sequence. Neither do they represent, in anything but the broadest sense, all the various means used for recovery.

Before launching into a discussion of the seven Rs, let us first mention a procedure which, in a sense, stands by itself. We refer to the use of "nerve medicine." It is to be expected that many victims of "nervous breakdown" are first seen by general medical practitioners. These men have neither the time or training to undertake some of the more involved and lengthy methods mentioned in this paper and therefore often prescribe a "nerve medicine" (usually a mild sedative) in such cases as they do not at once refer to a psychiatrist. The sedative often dulls the sharp edge of the patient's pain, restores to him some measure of ability to sleep and in general tends to decelerate his pace if his ambition exceeds his ability to "take it." This, together with the doctor's intuitive understanding of the situation and his ability to inspire confidence often results in a definite improvement of the patient's condition and, in some cases, effects a cure. If, however, the case does not respond to sedatives or if it seems too deep-seated to try them, the patient is turned over to a psychiatrist. If he does use such medicines, he uses them along with deeper-reaching therapies. But now, let us look at the seven Rs of recovery.

The first of these is the realignment of the environment to the patient. On the assumption that the nervous breakdown has resulted from some overtaxing of the psychic resources of the individual by forces and/or persons within his environment, the psychiatrist may provide relief by decreasing the impact of the environment upon the patient. While it is not easy to change environment, it is generally easier than to attempt to change a poorly-integrated person, and often gives more tangible, if less permanent, results. The psychiatrist, therefore, may tackle both the overtaxing environment and the over-taxed individual who has failed to meet its demands. At the least, environmental changes give the psychiatrist more time and opportunity to study the case. Environmental change may take one of several forms.

a. Restriction of the environment is brought about by the curtailment of certain activities, employments or responsibilities which the psychiatrist suspects may be causing or at least augmenting the patient's difficulties. A young lady known to the author developed nervous symptoms when she was promoted from a routine performance to a position of administrative responsibility in a clothing factory. Her doctor wisely ordered her to relinquish her supervisory position. If visits to a certain aunt bring about "crying spells" in a child the parents are advised to omit those visits for the child. If enrolling for evening class seemed to bring about a nervous collapse for an office worker, he is advised to drop the course for the time being. The reader can add illustrations of his own. The principle involved is to reduce environmental stress to a point that the patient can meet it successfully.

b. Removal of the environment or perhaps, more accurately, the removal of the patient from his environment. This is, perhaps, only a repetition of our first point in another and stronger form. If the patient's ability to stand strain is quite low, he may be ordered to bed. This may not be enough. His family still remains in his immediate environment and often, whether they realize it or the patient understands it, they are directly or indirectly the trouble-making factor in his environment. Hence the psychiatrist often goes a step further and orders his patient into a hospital or sanitarium. Or if his condition permits it, the doctor may order a sea voyage or a trip to Florida for his patient. The separation from the usual environment and from such forces and/or individuals in it as have caused the emotional hurt gives time and opportunity for some healing and enables the patient "to get a hold on himself." If the patient is committed to a hospital, he may not be allowed to see members of his family for several days or even weeks. This cooling off period serves not only as time for the patient to "get his nerves settled" away from the family situation that may have been too much for him but it also gives the family time to "cool off," and to forget some of the hectic episodes in which they may have aggravated the patient's difficulties.

c. Reinforcement or rigorizing of the environment. In certain types of personality difficulties the patient, instead of being continually "stirred up" and "excited" by environmental forces, happenings, and people, tends to lose interest in the environment. In such a case it is desirable not so much to reduce the impact of the environment upon the patient as it is to increase it — to "startle" him, as it were, into a more nearly normal response. Therefore the psychiatrist arranges to stimulate rather than quiet his patient — to rigorize his environment rather than to restrict it. In this way the tendency of the patient to "pull into his shell" and to avoid contact with hard reality is to some extent counteracted. Baths, massages, recreational and occupational activities all have a very real mission to perform in the treatment of such patients. The maintenance of beauty shops in mental institutions may seem just another waste of taxpayers' money to some but it has a definite therapeutic value in keeping alive that interest in what others think of us that is so essential to normal physical health. Along this same line (though half-humorously intended) is the suggestion, made by Guthrie in his *Psychology of Human Conflict*, that what some neurotics need

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Productive Pastures

(From page 20)

older, they were quite as shallow-headed and empty-hearted as when they went away. And, time and again, I have seen multitudes of people who had taken only a Sabbath day's journey—a journey to the altar of the church—but, oh, they looked ever so much younger, ever so much more serene, ever so much more loving and lovable as they returned homeward.

How far can you travel on Sunday? Well, if you travel in the right spirit and to the right place you can find a new world. You can travel out of your little self into a spacious fellowship. You can travel out of the dark cave of personal prejudices into bright land of perennial principles. You can travel from a sense of futility into the possession of a positive faith. You can travel from pettiness into the lifting horizon of great thinking. You can travel from a soiled life into a clean life. You can travel from gray apprehension into shining anticipation. You can travel from the wintry winds of loneliness into the summer garden of love.

How far can you travel on Sunday? You can travel to where sin is forgiven, fears and anxieties are lifted from your mind, and you hold sweet communion with the radiant presence of the living Christ. You can travel to the altar of his church. And you who are broken-hearted, betrayed or bereaved: you can travel from what seems to be a sorrowful dusk into a shining dawn. Here, and nowhere else on earth, you can lift your bitterest tears into the light of God's love and make a rainbow out of them.

POETIC WINDOWS

Poetry Is Happiness

Poetry is happiness; and happiness is
the shadow of poetry
Like the shape of Orion in the mid-
night sky
Spread across the darkening and
dreadful future,
A cold icicle pure as our merciless
nature.

I am the idiot lost on a winter's morn-
ing
Bedevilled by despair of the ancient
works of man,
Ink on my fingers and murder in my
heart,
Lonely as angels or the ghost of time.

Love is my happiness and love my
learning,
Words are my undiluted wisdom, not
hard my meaning,
Clear as the unseen blackbird singing
alone.
Poetry is life and life lies lazy in the
sun.

—Wrey Gardiner in
New British Poets.

Love and Fire

All that will be remembered
Is a fire
Rising up to God.
The snow on my love's shoulders
Will melt in air
Like a rose fading into night
All that will remain
Is the fire
That kindled the heart.

Our lips were the sun setting on snow,
A cloud
By day and fire by night
(All that will be remembered
Is snow
Falling on a star)
Now suns are like desire,
And snow like death
And eyes the source of light—
But all that will be remembered
Is love
Kindling the night.

Love was in the beginning—the desire
That made a star,
Made man.
All that will remain
Is desire
Returning to God,
All that will be remembered
Is that the sun
Became the heart.

All that will remain
Is man
Consumed by the sun,
All that will remain
Is what the heart remembers
Of the sun.
All that will remain
Is the love
That burns away the sun.

—Kathleen Raine in
New British Poets.

Wisdom

Knowledge and wisdom, far from be-
ing one,
Have oftimes no connection. Knowl-
edge dwells
In heads replete with thoughts of oth-
er men;
Wisdom in minds attentive to their
own.
Knowledge is proud that he has
learn'd so much;
Wisdom is humble that he knows no
more.

—William Cowper.

Love

"Love thou art absolute, sole Lord"—
Ah many and many a secret hoard
Have I deep hidden from thy sight,
Depriving thee and me of right.
Love, from the very first I gave
Myself to be myself's own slave
And knew no other way to live
But from my Lord a fugitive.
Love, from the very first I leaped,
In secret cave whate'er I reaped,
Nor knew that he who gave the power,
The seed, the plough, the fertile shower,
The ripening sun, the very ground
Had part or right in what I found.

"Love thou art absolute, sole Lord"—
Come, claim me, claim each secret
hoard,
Claim each reluctant thought that still
Cries, Lord, not thy but my own will
Set thou these feet upon thy track
Though obstinate they wander back.
In sudden moments, little things
Be present with thy pardonings:
In great decisions, choice of road
Be present, take on thee the load
My prayer proceeds, it seems I crave
That I be master, thou the slave:
Yet are not they exalted so
Who serve thee, Lord, and with thee
go?

—H. M. in *The Guardian*, London.

SELECTED PROSE

The Costs of Royalty

In Samoa the laws of hospitality outweigh all other considerations. A man must do what is expected of him, no matter what the consequences. To fail in any detail brings not only immediate loss of personal prestige but shame and disgrace on his whole family. Many a man has stolen a pig and gone to prison, voluntarily, for the theft, rather than bring dishonor on his relations. There are times when he just has to have a pig. How he obtains it is a secondary consideration. And, of course, the higher the rank the bigger the pig. In an unpublished manuscript, the diary of William Oliver, yeoman, who left Devonshire about 1860 and spent most of his subsequent life in the Cook Islands, we read the results of marrying into a royal family:

"Queen Makea's mother is my oldest sister and her daughter is Queen Tinamana of Aroangi, and Queen Pa of Ngatangiia is my first cousin! * * * On April 17, 1890, my wife's nephew Vairakau died. My fat pig died the same day, 300 pounds of pork gone for Royalty! On June 13, 1892, the widow of Old Tupe, my wife's sister-in-law, died, aged seventy, and another fat pig, 200 pounds, also died for Royalty. Oh Lord, have mercy on us. On September 25, 1892, my wife's sister died and my best pig was yielded up to Royalty—in God we trust!"—Robert Gibbings in *Over the Reefs and Far Away.*

The Far View

I sometimes reinforce my professional advice with a story about an elderly man I knew in my youth. He had managed to retain a certain untouchedness—his looks, his manners, his point of view—usually associated with extreme youth. I asked him how he did it: how he managed to meet the black oxen climbing up the hill, and drive them back again toward the sunny plains of childhood. His answer surprised me. "By going to church," he said.

Then he told me about a literary woman who consulted an oculist. After examination, the doctor told her that her eyes were simply tired, that she

needed to rest them. She explained that this was impossible, her commitments necessitated their continued use. After reflecting for a moment, he asked her if she had any wide views from her home.

"Oh, yes," she replied. "From my front porch I can look out upon a glorious range of mountains."

"Very well," he said. "When your eyes feel tired, look steadily at your mountains for ten minutes. Twenty minutes would be better. The far look will rest your eyes."

It was the "far look" that this serene old man got out of going to church. As if he brushed aside all the obstacles that stood between him and a wide view of the glorious mountains. This man lived in a crowded world, just as you and I do; a world that has no time, and apparently no wish, to see the mountains. But for a little over an hour every Sunday morning he pushed aside this weekday world. He became sensitive to wide views and far glories. He found what Ruskin called his "escape to eternity."—Clarence W. Lieb in *Outwitting Your Years.*

Mysticism

In our day and age, which has opened so many forgotten literary tombs, the unknown Teutonic Knight of a distant past is hailed by a chorus of many voices. The awakened has become the awakener. What he has to say is that mysticism—the unchanging reflection of our unchanging human longing—has always had to say. But the power and piety of his expression seize our minds. For a moment we must look up from our whirring looms, for a moment we must listen to the note of that old and ponderous bell.—Joseph Bernhart in his Introduction to *Theologia Germanica.*

Science and Religion

Civilization has now reached such a stage of power that an international understanding is imperative to preserve modern peoples from self-destruction. The indescriminate slaughter of men, women and children and the devastation of their homes over an area of several square miles by turning a switch has made modern warfare a mockery of the highest human values and an insult to the throbbing human heart.

The day is past when crimes of this kind were sanctioned in the name of religion and regarded as sacred. Man himself has acquired powers approaching those attributed to divinities in earlier days of civilization. At the same time there has been an incipient

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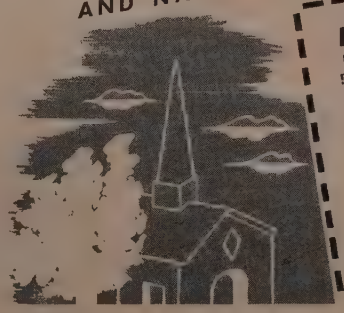

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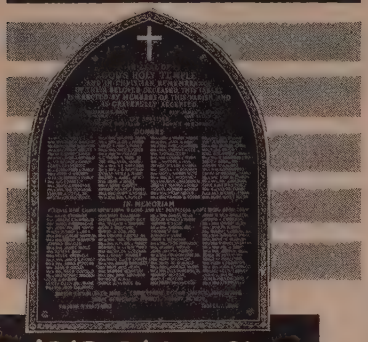

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growth of tenderness of heart and other virtues which separate civilized man from other living creatures and from savagery.

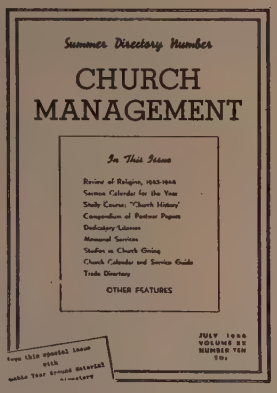
All great religions have assisted in the promotion of these human characteristics, each in its way and by its own methods. As a social force every religion binds its followers together for their common good and inspires a loyalty which transcends any other incentive to action. The value of a religion to civilized life is, however, not to be measured by attachment to a particular faith but by works to make this life progressively fuller and richer. * * * Whatever views are held as to the meaning and purpose of man's existence, he finds himself on a globe from which he has to obtain material needs of life, and also with a mind which can appreciate such abstract qualities as beauty and love, justice and truth, whether seen on the earth or projected on the heavens.

Ethical or philosophical humanism takes account of all these factors of cultural development, secular or sacred. It understands very clearly that the earth is but a temporary home not only for the short space of individual life but also for the whole human race. As tenants or trustees our duty is to make the best use of the resources of our heritage by the exercise of all our talents and with the belief and hope that by so doing we are helping to make men sublime, morally and spiritually, as well as godly in the sense of religious faith.—Sir Richard Gregory in *Gods and Men;* Stuart and Richards, London.

BOOKISH BREVITIES

The only thing better than a good biography is a good autobiography, and both are rare—the good autobiography being the rarer of the two. And rarest of all is the autobiography of a sincere and consistent liberal. The autobiography of an ultra-conservative is not so difficult to write. The ultra-conservative has only to register the things, whether of pride, reason or prejudice, for which he has stood, but the liberal must make the reader see and feel the intangibles—the visions and ideals toward which he has aspired. The autobiography of such a liberal is to be found in *A Dreamer's Journey* by Morris Raphael Cohen. Dr. Cohen, already almost a legendary figure in American philosophy, was a truly great liberal. He believed and taught that convictions should come from light, not heat, and that a man should have no prejudices except against prejudice. *A Dreamer's Journey* is a moving picture of a great mind and a great character and of the promised land, America, which gave a poor boy a chance. Teachers who have the aim and spirit of this modern Socrates are rare indeed, and with the asinine "standardization" of academic life, including the accrediting of schools and the crediting of students, I can see little hope for the rise and reign of really great teachers like Morris Raphael Cohen. But we need such teachers and we need them desperately and it may be that this autobiography will do more than tell a wonderful success story. It may be that it will reopen many of the springs from which men like Cohen found refreshment and inspiration. I shall be reading and praising this book many times (The Beacon Press; $4.) * * * Because most Americans know next to nothing about British poetry which has come into being during the past decade—the Romantic movement, the Scottish Renascende, and the newer translations from the Gaelic—we are greatly indebted to Kenneth Rexroth for his splendid anthology, *The New British Poets.* Himself both a critic and a poet of mature stature, Mr. Rexroth has brought to his task the kind of equipment essential to his task. Some seventy poets are represented. The book opens with an illuminating essay which deals with recent developments in British poetry and concludes with brief but informative biographical notes. Why the name and works of Robert Farren should be omitted is a mystery to me—but perhaps not to the anthologist (Pantheon; $2.50).

Outwitting Your Years, by Clarence William Lieb, is a simple, scientific and reverent book which deals with the inescapable problem of attaining and remaining in good health, both physically and mentally, and of growing old gracefully. This distinguished New York physician knows his psychiatry as well as his materia medica and he writes informally, informingly and inspiringly about health of body and mind. This book should be required reading for every physician and minister in America (Prentice-Hall, Inc.; $2.75.) * * * During the second half of the fourteenth century an anonymous German author wrote one of the world's great devotional classics, *Theologia Deutsch.* This book, loved and published by Luther, has been known best through its nineteenth century translation by Susanna Winkworth, but now we have a revised and modernized translation, together with an almost book-length introduction by a man who has made mysticism a life-long study. It is *Theologia Germanica,* by Joseph Bernhart.



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Doubtless this will take its place as the standard translation and interpretation of German classic (Pantheon; $2.50.) * * * As would be expected there is much gold, much fine gold, in *Peace of Soul* by Fulton J. Sheen. Monsignor Sheen could not write uninterestingly if he should try. Nor could he write at any length without saying many wise things and revealing genuinely spiritual insights. And because this is so *Peace of Soul* will be a deservedly popular book. There are, however, certain things which need to be said in criticism of the Latin church's most potent apologist in America. Chief amon gthem, as I see it, is this: that Monsignor Sheen, always logical in scholastic fashion, has the unhappy habit of drawing many irrelevant conclusions. Moreover, he is never quite able to see the whole of the holy Catholic church—what he sees is only the Italianized section of which he is a priest. This tends to narrow his vision and to breed certain inconsistencies. Perhaps, too, Monsignor Sheen is writing too much, with the result that he is somewhat repetitious. Nevertheless, having said these things, I go on to commend the fine gold the reader may unearth in *Peace of Soul* (Whittlesey House; $3.) * * * And now for a word about a book of unusual beauty—beauty of format, beauty of prose, beauty of illustrations, and beauty of message. It is a perfect book for vacation reading. It is *Over the Reefs and Far Away* by Robert Gibbings. I am still remembering the letters received from a goodly number of my readers thanking me for advising them to purchase *Lovely Is the Lee* by the same author. Well, with equal enthusiasm I am praising *Over the Reefs and Far Away*. This book is a record of Gibbing's journeys to and life among the islands of the South Pacific—the Tonga group, Samoa, the Tokelaus, Mangaia and Tahiti. Here are the sounds, scents, music, customs, amusements and religion of the tribes that inhabit the South Seas. It is an enchanting adventure as you make it in the light of the author's Irish wit, sympathy and appreciation (E. P. Dutton and Company; $3.50).

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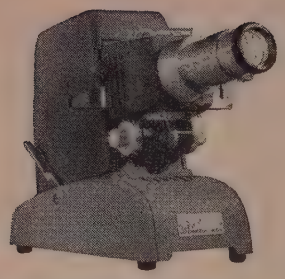

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Churches Lead in Recreational Programs

Here is interesting material for those who assume that the churches have lost a contact with life. The following is a portion of a report released by The Ohio Welfare Council on "Recreation Today in Ohio." What is true in Ohio is probably as true in other states.

OF the many other types of organizations and institutions which contribute to the total local recreation facilities and program, churches are doubtless the most numerous and probably the most important. It is impossible to draw a hard and fast line between the activities of a church which are religious and those which are recreational, since even church services fulfill a social function and much of church recreational programs have a religious objective. Nevertheless the specific recreation activity of local churches is considerable.

The three largest Protestant denominations cooperated in the Ohio Welfare Council survey by sending questionnaires to all their pastors in Ohio, and the Catholic Welfare Conference supplied information on the program of the Catholic Youth Organization.

What churches do in the way of recreation varies with the size of the congregation, the size of the community and other resources which exist. Some churches feel that they should endeavor to promote over-all community programs, rather than attempting anything independently. In this case, church recreational activity is limited to the promotion of good fellowship among its own group. Others feel that schools meet the need for leisure-time activity adequately, or that if both church and school develop recreation programs there is a need for coordination so that they are not competing for the time of the young people. In some of the large cities, the churches are wrestling with the question of whether to attempt to meet the recreational needs of the people in the immediate neighborhood, or the needs of the congregation, many of whom have moved to other parts of the city. In the small towns and villages, the lack of cooperation between small denominations, each going its own way, is noted. There is evidence that the majority of churches are interested in recreational programs for their youth, and that many of them are working actively to develop them, but there are others that are disinterested and feel no responsibility in this area. A few pastors reported that people were apathetic.

Approximately eighty-five per cent of all churches reporting felt that there was a need in the community for a church-centered recreation program. The reason given most often was that the existing recreational facilities in the community did not emphasize character development, that the existing facilities are limited and cannot serve all groups, and that there are no other recreation facilities in the community and no other organization to provide a program except the church. The responsibility of the church as a community agency in a small community is clear.

Approximately one-third, or 526, of all the Protestant churches to which schedules were sent, responded. Their distribution according to the population of the city or village was:

Population	*Number of Churches Reporting*
Under 2,500	313
2,500 to 5,000	34
5,000 to 10,000	30
10,000 to 25,000	28
25,000 to 50,000	27
50,000 to 100,000	13
100,000 to 250,000	28
250,000 and over	53

Although the membership ranged from considerably less than 100 to more than 1,000, the average congregation was approximately 250.

Of the 421 churches in this group which reported on their facilities for recreation, 75 or approximately sixteen per cent reported no facilities except the church auditorium. Other facilities were reported by the following numbers:

Facility	*Number of Churches Reporting*
Recreation hall (including church basement)	353
Club or class rooms	197
Gymnasiums	54
Scout lodge	36
Craft rooms	33
Camps	7

Most churches reported kitchens for church suppers or other entertainments. About thirty per cent reported

moving picture projectors. Approximately one-fourth reported stages other than the chancel, and about an equal number had fireplaces and a radio or victrola.

Out of 380 churches providing information about personnel available for leadership, only thirty-five reported a full-time youth director, but twenty-seven of these were said to have had special training. There were forty-seven reporting part-time youth directors, twenty-six of whom were said to be specially trained. Although about sixty-five per cent reported the use of volunteer leadership, it is evident that in most churches the pastor (and possibly his wife) must assume full responsibility for the direction of all church activity.

The type of groups reported most often was young people's groups, followed in order of frequency by choirs or choruses, young married people's groups, children's groups, women's clubs, Boy Scouts, men's clubs, Girl Scouts or Campfire Girls, and dramatic groups. Only a very few churches reported group activity for aged people.

While the activities engaged in by church groups center around special events and "family nights" in which all members of the congregation can participate, a substantial number reported concerts, plays, songfests, camping, lectures, kindergartens, and forums, in that order. Summer institutes are popular also, although recreation is only incidental to the entire program of religious education for which they are organized.

Just as special, separate facilities for recreation among the Protestant churches are found only in the large cities, the activities of the Catholic Youth Organization also are most highly organized in the metropolitan areas. Probably the most extensive programs have been organized in Toledo and Cincinnati. The direction of city-wide activities in Toledo is centered in The Catholic Club, a five-story building including a swimming pool, gymnasium, library, lounge, reception and banquet hall, class rooms, meeting rooms and offices. This club is affiliated with the Community Chest and operates as a semi-public institution, open to all people of all faiths.

The Toledo Council of Catholic Youth includes Catholic young people out of high school and not married. Units are formed in individual parishes and affiliated with the central council. The Catholic Youth Organization with a comparable program is organized for high school students. The membership totals approximately 3500. During 1946-47 it organized 146 basketball teams, seventy-five softball teams, scouting activities and a variety of cultural and spiritual programs.

In other cities the CYO frequently has access to the facilities of the Knights of Columbus or other Catholic organizations. In the smaller communities recreation activities are centered around parish halls and parochial schools.

We love people in spite of their faults, rather than for their perfections. As long as their faults are not of such a character as to cause prolonged and intolerable anguish, the wisest plan is to overlook them by avoiding criticism.

* * *

It may be difficult to keep in mind, but saving multiplies your money just as extravagance lessens it. The habit of saving gives you good things—self respect and the respect of your neighbors; interest in your own future; and, more important, it draws you and your mate closer together so that your hopes and plans become one.

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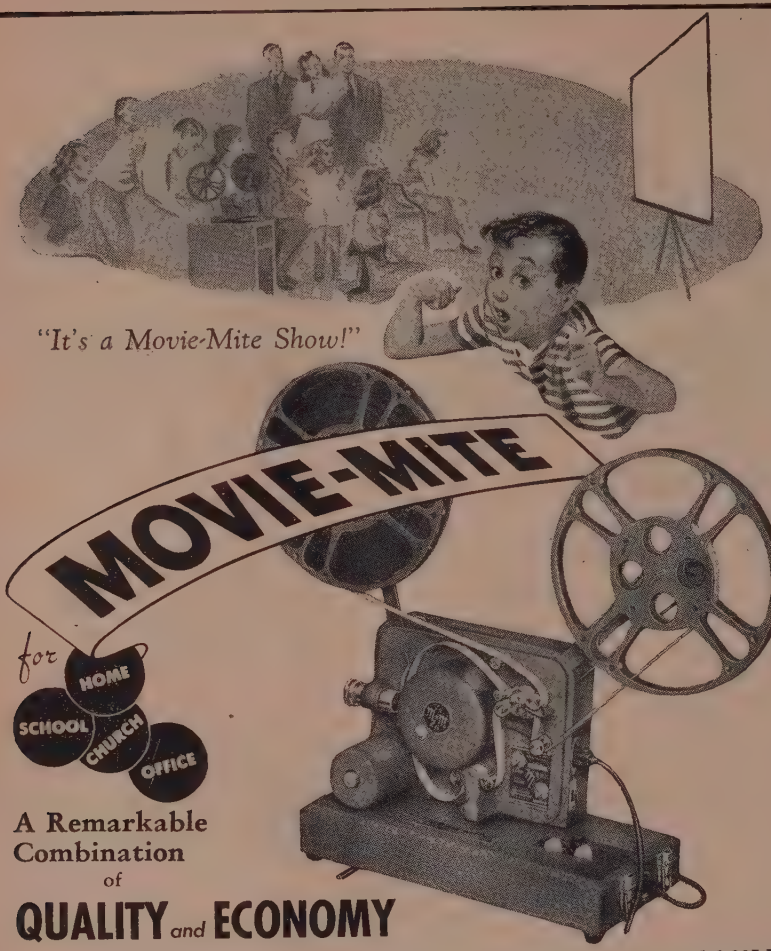

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From a large number of camps which submitted information the following have qualified for our recommended list. This report in no sense attempts to classify the camps except on its religious program.

BOYS' CAMPS

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The Fullness of Time

A Sermon on World Government

*by Harvey M. Redford**

TO discuss some phase of the significance of the appearance of Christ, "when the fulness of the time came" would be appropriate, timely and profitable. But this morning our thought runs in a different channel. This phrase, "the fulness of the time," expresses a characteristic of the course of history. Times come when some things can be done which could not be done before; times come that, because of what has been done before by way of preparation, because of a unique combination of circumstances, a favorable situation obtains in which progress can be made, light dispels the darkness, humanity strikes its tents and, like a mighty army, marches toward the Promised Land. The world climbs another step higher on the ladder of achievement.

Shakespeare put this well-known principle of life into immortal verse when he wrote:

There is a tide in the affairs of men,
which,
Taken at the flood leads on to fortune,
Omitted,
All the voyage of their lives ends in
stratagems and spoils.

What would you and I like to see come to pass in the next four years? Let it be something that has never happened in the world before; let it be something good, not only for us, but for all mankind; let it be something expressed in a prayer; a deep, sincere and earnest desire of the heart. I anticipate your answer: Unhesitatingly you are saying and praying: "Lord, give us peace, universal, world-wide peace—peace that brings freedom from fear; peace that will permit us to apply all our energies, including atomic power, toward the attainment of constructive purposes.

But dare we be more specific and concentrate upon one of the basic factors necessary to world peace; something that must happen, that has never happened before; without which peace can be nothing more than a temporary armistice, an interlude, a cherished, but futile dream.

Again I anticipate your answer. This answer is setting the minds and hearts of millions on fire. It is our brightest ray of hope. It is a "tide in the affairs of men," moving swiftly and gathering momentum. This indispensable factor to world peace is a world federal government. You are doubtless acquainted with this organized movement for world federal government. Perhaps, like myself, you are an active member of this movement. You have sent in your contribution. You are planning to be among those who will give our new President and Congress such a bombardment as they have never experienced before, in an effort to persuade this country to use its influence and power to change the United Nations Organization into a world federal government, that will eventually reduce all military activities to the status of an international police force.

One hundred and seventy-two years ago our fathers brought forth on this continent something new, something that had never happened in the world before. Time will not permit a discussion of the unique newness of the American Declaration of Independence and Constitution. Suffice it here to say that after the declaration and the constitution, men had more liberty than ever before anywhere in the world, that on this continent more progress has been made than in any given period in history, anywhere in the world. What they did for this country, we must now do for the world. Now, we must say: "We, the people of the world, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty for ourselves and our posterity, do ordain and establish this constitution of the world!"

What are some of the favorable factors in our present world situation which indicate that a world federal government in the near future is more than a fantastic dream?

a. The idea
b. The circumstance
c. America
d. Leadership
e. God

I. The Idea

The first favorable factor is the idea of world government. The idea is not new. It is as old as the Old Testament. It is implied in the prophetic conception of one God, beside whom there is no other. It is as new as the New Testament—and that is very new—which

*Minister, First Christian Church, Hot Springs, Arkansas.

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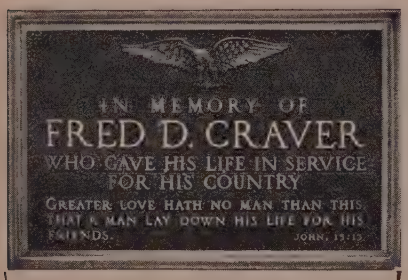
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teaches that "He hath made of one all nations of men to dwell on all the face of the earth." (Acts 17:26—paraphrased.)

The idea of liberty was not new when Thomas Jefferson wrote the Declaration of Independence. The newness of the declaration and the constitution consists in the decision of those courageous men that "the fulness of the time" had come to apply the idea in this new land. The supporting response of the American people proved that they read aright the signs of the time. Victor Hugo is credited with the statement that: "No army in all the world is so powerful as an idea whose time has come." More than a decade ago a great Christian philosopher, A. N. Whitehead, wrote a very illuminating book, *The Adventures of Ideas*, which is a description of the function, influence and power of ideas in history. He likens a great idea in the background of dim consciousness to a phantom ocean, beating upon the shores of human life in successive waves. A whole succession of these waves slowly do their work of sapping the base of some cliff of habit, but a final wave produces a revolution. The cliff of opposition crumbles into the sea.

Back in the days of extreme American isolationism, Anne Morrow Lindberg wrote of the "wave of the future," which was a familiar concept to philosophers who applied the evolutionary thought pattern to the historical process. There is a "wave of the future." There will be a tide at the flood. If, as Shakespeare says, history teaches and the Bible confirms, that men can select, they can choose, they can take this or that tide, then let us help to swell this tidal movement for world federal government, until it becomes a mighty flood, so powerful that even an "iron curtain" will not hold it back. Then future generations will rise up to call us blessed. Or they will say, "when the fulness of the time came" they, like the founders of the American Republic, wrote a declaration. They wrote a world constitution, signed it, committing their very lives to its support.

II. The Circumstance

The ancient writer of Ecclesiastes tells us "that there is a time for every purpose under heaven, a time to be born and a time to die, a time to plant and a time to pluck up that which is planted, a time to laugh and a time to weep, a time to keep silence and a time to speak." (Ecclesiastes 3:1-8 — paraphrased.)

When the right and timely idea combines with a favorable circumstance, the right historical situation, the tide of progress begins to move with speed and power.

Recently we received a letter from some friends who moved to Alaska. One day the husband said to the wife, to whom the country is new, "The tide is coming in. It will be here soon. Come quickly." She looked out into the distance at the swelling waters. Within a very few minutes the water was surging near their feet.

Time and circumstance combined when our fathers wrote the declaration and the constitution. During that hot day in July, while debate over the declaration was in progress, some of the representatives from a few of the colonies wavered. They hesitated. But when the man who had ridden eighty miles without stopping came in to tell them that the enemy was even then marching on New York, the wind and the tide turned to support the declaration and soon they began to sign.

If the threat of disaster, of the approaching enemy, the clanking of the chains of slavery, the sound of the death rattle, are factors in a situation that will move men to act speedily and courageously to achieve a world federal government, then our time of all times is the time. It is "the fulness of the time."

I glanced hurriedly at the pictures in a recent issue of *Life*. I saw the picture of one man, Joseph Stalin, and the headlines read: "The most powerful man in the world, a man who controls the destiny of 190 million people." For one man to seek or to possess that much power is never justified, always dangerous and a sure threat to the peace of the world.

William Rogers, Jr. recently said that "whether in the future we have peace or war depends upon the decision of one man, Joseph Stalin." This is what President Roosevelt said about Hitler, and Hitler decided for war. Is it not time for the peace-loving peoples of the world to do some deciding? A bold courageous movement for world federal government, not a loose federation, to be used as a sounding board, to wreck the nerves of distressed humanity, but a world constitution that limits national sovereignty, demobilizes armies and creates a police force, "by the people, of the people and for the people."

While serving in the United States Navy and while sweeping mines in the North Sea twenty-nine years ago, the commander of the fleet signaled to the captain of a ship that had been damaged by an exploding mine, this message: "The wind and the tide are with you. Go into port." Time and circumstance combine to make our time, the time—"the fulness of time" to write

another declaration and another constitution that includes the whole—previously very large—but now dangerously small world.

III. America

It is significant that the coming of Christ was preceded by a long period of preparation, and the Hebrew people played the leading role.

When our fathers wrote the American Declaration and Constitution, they were preparing the way for this day. The United States of America is a miniature world government, based upon the pattern of democracy, which is the only peace pattern. I read or heard recently a very encouraging statement which said that the American Congress is the most influential and powerful group in the modern world. If this is so, why is it so? Is it not because the members are elected by the people and are accountable to the people for the decisions they make? Let the American people demand and help to make the next Congress the wisest, the best, the most influential and powerful the world has ever known; let us use this heritage, this channel of expression bequeathed to us by our fathers for the propagation of the idea whose time has come, the idea of world federal government. Let it be said of us by those who come after us, "when the fulness of the time came" the American people became the leading, the major factor in the situation that caught up the idea of world government and carried it forward with the irresistible power of a moving tide.

IV. Leadership

A timely idea, a timely circumstance and a nation of people dedicated to the idea are not sufficient. There must be present that peculiar, indescribable factor of leadership.

Francis Parkman in his book, *The Oregon Trail*, tells how the people who wanted to go to Oregon secured in St. Louis a leader to lead them through the perils of a frontier. The author's description of this leader is an art picture in words: "He had a face so open and frank that it attracted our attention at once—a mirror of uprightness, simplicity and kindness of heart. He possessed a natural refinement and delicacy of mind. He had keen perception of character and a tact that preserved him from flagrant error in any society." And yet this leader could neither read nor write.

The people of the world need a leader today who must possess two characteristics, among many others. He must know the ideas in the minds of the masses to which they will respond sacrificially, the idea they will support, if given the opportunity, if necessary,

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with their very life's blood. And then he must know the circumstances, the situation, even as that capable St. Louis man knew the perils of the frontier wilderness. God grant that the people may find such a leader in this time. Are the people of the world ready for world federal government? Are the times right for such an idea? Will the American people take the lead? Have we found or will we find the right leader?

There is a tide in the affairs of men, which, if recognized and utilized when "the fulness of the time" comes, will establish world government and bring peace to men.

V. God

"When the fulness of the time came," God. It was God who prepared to send and it was God who did send his Son.

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." (Hebrews 1:1-2a.)

God reveals himself in history, be it the history of individuals or nations. Sometimes his voice may be almost inaudible; at other times it sounds like the roar of thunder; but always, recognized or unheard, God is working out his "eternal purpose which he purposed in Christ Jesus our Lord." (Ephesians 3:11.)

The aged and very wise Benjamin Franklin was not overly pious in his attitude toward religion, but in a tense moment, when the writers of the American Constitution were making a life or death decision, this super-statesman reminded his companions that the ideas embodied in the constitution and the circumstances in which they found themselves combined to make a recognition of God, not only appropriate, but necessary. He called for prayer. "I cannot conceive," said he, "a transaction of such momentous importance to the welfare of millions now existing and to exist in the posterity of a great nation should be suffered to pass without being in some degree influenced, guided and governed by that omnipotent, omnipresent and beneficent ruler, in whom all inferior spirits live and move and have their being."†

"When the fulness of the time came God sent forth his Son." When the fulness of the time came our fathers "brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." Our time is the fulness of time. Let us bring forth a world federal government.

†Beard, "A Rise of American Civilization," page 330.

The Roots of Preaching

A Stimulous to Creative Study

Harold F. Carr

We have to think of preaching as a total program. What are we trying to do this year with our sermons? If the people accept our spirit, our way of thinking, our proposed scheme of action and life, what would they have? We ought to be able to list our objectives. And then the individual sermon ought to be questioned by the author: "What is the purpose of this sermon? What are we trying to do? What is our recommendation? If the man in the pew tries to tell the fellows at the office what the sermon meant in helpfulness what would he say?"

REGARDING OUR READING

Part of the glory of the month ahead lies in the privilege of thinking of young people. Commencement time is here!

Dynamics of Character is the title of a chapter in a book which will quickly furnish inspiration for sermons to youth. Ten years ago *Their Future Is Now the Growth and Development of Christian Personality** brought us the thinking and experience of Dr. Ernest M. Ligon. The high value of the book has not been seen by some because they connect it entirely with a method of religious education.

Think of it as a way of helping to find our goals. In the back of the book is a folded chart giving the goals of life as stated in the Beatitudes. Under each goal is a brief statement on how far a person should have gone at the age noted.

"Happy are the poor in spirit: for theirs is the kingdom of heaven." That's *Vision.* Wouldn't you like to know what this careful author concluded should be an adolescent's accomplishments in this area? And what are the dangers?

Take the eight headings and ask yourself what you have found concerning the long look ahead. The outlines and introductions to such books are stimulating. This one especially.

IN A MANNER OF SPEAKING

We can show our purpose by our manner of speaking. Naturally our material and thinking must be worthy. The manner sends it along. We dare not rely on the content to wing its way. Attractiveness of style and manner help.

I heard a hard-working doctor speak of a physician who did not study, toil and try hard enough as a "personality boy." Back of the manner must be a meaning. At the other extreme are the hard-working doctors who do not spend much energy on encouraging the patient or talking with him. It adds up to the necessity of having skill, experience, sincerity and a good manner. So with preaching.

Most any minister can find a friend who will make a recording of a sermon. Here is a real help. It may lead us to a new attitude. Are we tense, thus causing the congregation to resist our words? Or do we preach as if we didn't have to try very hard? Like a little boy showing he can ride his bicycle without his hands on the handle bars?

With youth we must reveal our purpose by our very manner of speaking. We must let them know we have found something which they need and that we care for them.

WALKING WITH THE GREAT

If the church wishes to be of genuine help to young people the ministers must know what the difficulties of the educators are.

Usually we prepare for preaching by reading great biographies. Let us walk sometimes with the great educators of our present day. Some of the great ones are in humble positions.

Reading the reports of the various educational associations helps because we find here a glorious humility. If we read the president's annual report at Harvard or a like report from other institutions we will find the clues for great preaching.

The school people in any locality can recommend, and are honored to do so, the documents which will impress us with their grandeur or their crying needs. If we would help youth why not walk with the great among their educators?

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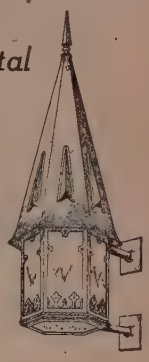

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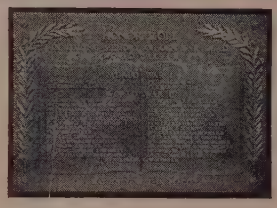

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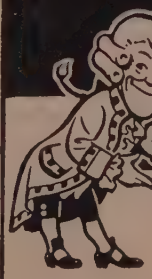

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PREACHING TO YOUTH

Preaching to youth is not so very different from preaching to other people. Perhaps young people do not desire as much comfort. They do have a special hunger for preaching to be personal as well as prophetic.

Prophetic preaching is concerned with proclaiming the will and way of the Lord. How can it be personal?

Without being egotistical the preacher to youth must say, "I know." They hear plenty about what someone else has said or how there are three approaches to this problem. They want to hear a humble testimony.

Sermons to youth should show that the minister is talking to them. A good-humored realization of their limitations and possibilities should shine through every section of the sermon.

A sermon must be a part of the picture of religious activities. First of all it is in a service of worship and it will be helped if the young people have actually participated in the worship, and the preacher too. It should be based in part on actual comradeship with youth.

A BASIC IDEA

The greatest idea for any of us is that our hopes and our faith have an influence on us. *Moral Values and the Idea of God*† by Sorley, and *Psychology and the Promethean Will*‡ by William H. Sheldon are two of the technical books to show this.

One of the ways we find the truth is by observation. Another way is reason. There are other ways. Even an experimenter knows his way by thinking of what he would like to find.

What is the truth? Well what do we hope is true? What should be the facts? Our goals do something for us. Our dreams give energy if they are right dreams. Attaching ourselves to the Kingdom of God gives us power. That's why we should tarry in Jerusalem with other followers till we catch the gleam.

A NEW LIGHT

The Psalms§—Translated and Interpreted in the Light of Hebrew Life and Worship, by Elmer A. Leslie, is by a scholar who has a purpose and knows how to state it. "This volume has one major aim, to make the reading of the Psalms an intelligible, interesting and inspiring experience."

In the front of the book are the twelve divisions such as The Psalms in Living Worship and Hymns of the Revelation of God. Then the index of the Psalms gives the names of each Psalm as Professor Leslie titles them. Psalm 1 is Life's Two Ways. Psalm 31a is Thou Hast Set Me at Liberty and the second part is My Times Are in Thy Hand.

Anyone who reads the first fifty pages and finds there the conviction that each Psalm was written for a specific use will continue. And the Psalms will become our prayers as we realize with Dr. Leslie that some of them show the worshipper in the depths. They are honest and revealing, these hymns and prayers.

The scholarly and helpful translation of each Psalm is presented beautifully by one of the most careful and devoted students of the Old Testament.

†Cambridge University Press.
‡Harper and Brothers.
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Mrs. Engel

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The Preacher Is Never Just Right

Reflections of a Minister's Wife

by Mrs. Milton Thomas

IN a certain church an elderly couple came to serve as pastor and wife. They had two grown children who were away from home. So there were no children to bother folks. They were a fine old couple. The wife was very well liked and so was her husband as a man. He had a good education so what he said was alright if one had the patience to listen to him. But he talked so slowly. So he moved on and another came to take his place.

This was a much younger man. His family consisted of his wife and two daughters. He talked fast enough but he talked too plainly and stepped on the toes of his congregation. His wife was a splendid woman, a fine housekeeper and always kept her children neat and clean, but she never did any work in the church.

Finally another came. His family consisted of a wife and four boys. Now this preacher was a fine fellow only they didn't like his funeral sermons. His wife did an enormous amount of church work. She never refused to do anything she was asked. But her house was sadly neglected and those boys were so rough. Being preacher's boys they certainly should be different than they were. So this one moved on and another came.

He was a middle-aged man whose children were all grown and away from home except one daughter who was in high school. They were a fine family; neat in appearance and refined. But there were certain members that he didn't call on as much as he should. So these said, "I'll pay nothing to the church support while he stays. We weren't neglected so when the former preacher was here."

This church has probably been unfortunate in having such an itinerary of preachers. It wasn't a church that we ever served but one that I have known quite intimately. The preachers who served ahead of these were no better and I wonder if the ones who serve in the future will serve more satisfactorily.

Here are two other preachers who live only a few miles apart. One spends all his time in his study and fails to do his duty calling while the other spends practically all his time calling and fails to do his duty studying and preaching.

Here are two more. One never takes his family to go out to eat among folks. They say, "He's too stuck up." The other when he drops in at a place where the family are eating pulls up a chair and says, "I'm just in time for dinner so guess I'll eat." The people say, "If I am going to have the preach-

er for dinner I would like to know it ahead of time."

And here are two more. One moves into a little town with his wife and three or four children. The first impression of them is "They won't last long here. They don't dress well enough." They are a family of the happy-go-lucky type and are good mixers. The condition of things doesn't bother them much so they stay for awhile and move on. Then to this same church comes another preacher and his wife. Having no children, they dress well, better than most of the members of the congregation. So the folks don't bother themselves much about the salary since he and his wife have the money to dress as they do. This preacher is really in earnest when he fights the things that are wrong but there is really no use of going to such extremes. They say, "He's too hot-headed."

Perhaps this is enough ministerial faults to mention. All of you can name a score of others. But I have a plan. I suggest that every official board get together and make a list of all the things their preacher and his family are supposed to do, and another list of all the things they are not to do. Then when every member of the church is satisfied and has signed it, send it to the district superintendent and bishop to see if they can find the proper man. Then perhaps when he accepts the church they can require him and his family to live up to their ideal.

WHERE PARADISE IS

Translating a great, glowing text—the fourth verse of the twelfth chapter of Second Corinthians—James Moffatt quotes St. Paul as saying, "This man was caught up to paradise and heard sacred secrets which no human lips can repeat." But paradise is not bounded. It is not confined to somewhere beyond the grave or above the stars. Paradise may be just where we are, at work or play, in prayer or love. And it is nowhere if it is not within us. Paradise is a state of value and vision. It is the atmosphere in which our souls are found and freed and fed, while our human mansion of dust becomes a temple of the divine. But how this happens is quite beyond the reach of words. It is a sacred secret. From *Life's Golden Hours* by Hobart D. McKeehan; Fleming H. Revell Company.

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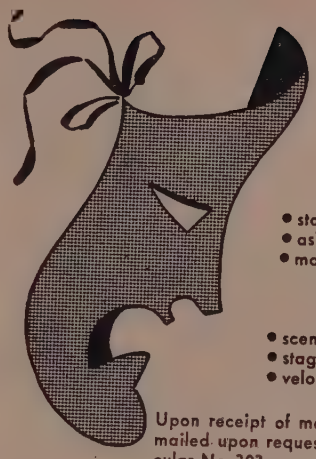

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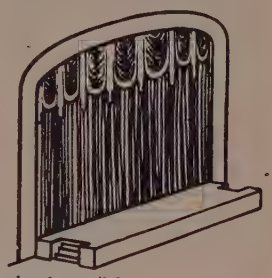

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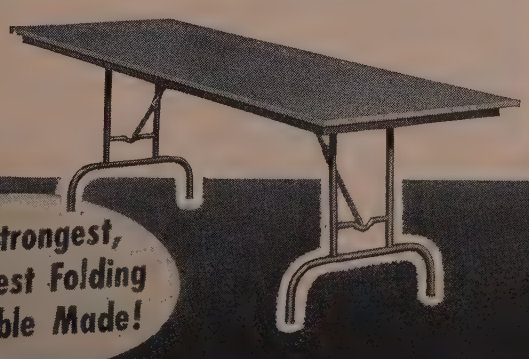

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Only Once a Stranger

W.S.C.S. Projects Program of Friendliness

by Josephine Mathers Cook

IF THE women of the First Methodist Church, Rock Island, Illinois, had a motto, it might well be "Only Once a Stranger." They have achieved an admirable reputation for their genuine friendliness and helpfulness. The Woman's Society of Christian Service, known as the W.S.C.S., is the medium through which this fellowship is promoted and fostered.

From the moment a woman joins the church she is the object of this group's attention. One of their members usually stands with the reception committee at the altar ready to extend a warm

ENLISTMENT FOR SERVICE
First Methodist Church, Rock Island, Illinois

In filling out this questionnaire submitted to members of the Women's Society of Christian Service of the First Methodist Church, please be *sincere* and *generous* where personal qualifications are concerned.

Name_____ Address_____
Occupation_____ If employed, where_____
Number of Children at home_____ Names and Ages_____
Do children attend Sunday School?_____ _____
_____
_____

Check the activities in which you now participate.

____Sunday School
____Worship Service
____Ella Taylor Guild
____Circle Meeting
____Coffee Social
____Choir
____Sunday School Social Meetings
____W.S.C.S. General Meeting
____W.S.C.S. Monthly Luncheon
____Wesleyan Service Guild
____Study Group
____Youth Fellowship

Check all the following in which you are willing to serve.

____Sunday School Program
____Church Nursery
____Church Calling
____W.S.C.S. Officer
____Circle Hostess
____Choir
____Devotional Leader
____Counselor Youth Activities
____Member of Study Group
____Church Social Service
____Circle Officer
____Open Home for social meetings
____Dramatics

What musical instrument do you play?_____
Do you make use of our Sunday Nursery?_____
Would you be able to attend W.S.C.S. Luncheon and General Meeting if nursery were provided?_____
In what way can the church serve you better?_____
_____
Suggestions for the betterment of the W.S.C.S._____
_____
_____

Submitted by chairman of Status of Women

"TEL-YOUR-PASTOR"

Help your pastor and serve your church by passing on names of those needing attention.

A Call Would Be Appreciated by

Name _____

Address _____

REASON

( ) Ill ( ) Prospect for membership

( ) Bereaved ( ) Needy

( ) Has grievance ( ) Needs church contact

Other: _____

_____

_____

Signed*

_____

*Be sure to sign this card so that the minister may consult you regarding the case. Hand the signed card to usher, pastor, place on collection plate, or mail. Other side may be used for additional information.

Tel-Your-Pastor—(No. 1)

Stock Up On These Cards

You will have many guests in the summer services. On some of these Sundays you will be away. These four cards—always valuable—may be even more so during the summer months.

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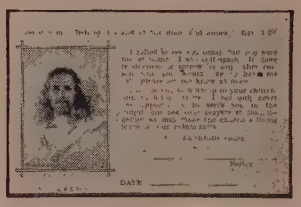

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Ye, who do truly and earnestly repent of your sins, and who are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways: draw near with faith, and take this holy sacrament to your comfort, and make your humble confession to Almighty God.

ALL WHO COMMUNICATE ARE ASKED TO SIGN FOR THE RECORDS OF THE CHURCH

Your Name _____

Your Address _____

Present Church Affiliation _____

Communion Record—(No. 2)

Not forsaking the assembling of ourselves together

To Our Guests

We are glad that you visited us today We hope that you enjoyed the hour of worship and will soon return.

If you will sign this card and give the information requested, it will help us to identify you. Then please place the signed card on the collection plate; hand it to an usher, or give it direct to the pastor Thank you.

NAME _____

ADDRESS _____

PRESENT CHURCH AFFILIATION _____

Guest Card—(No. 3)

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welcome and an invitation to the society's meetings.

Then the church secretary sends the new member's name and address to the W.S.C.S. president, to the chairman of one of the several circles, which are the working groups of the society, and also to the membership committee of one of the organized Bible classes.

The president then writes a personal welcoming letter to the new member expressing the hope that—

ONLY ONCE A STRANGER

1. "She will find much happiness in her Christian fellowship in the society.

2. "She will do her part to make the society an asset to her church.

3. "She will offer prayers and volunteer service for the work of God's kingdom."

The letter also contains the days and dates of the meetings and an addressed penny postal, with the request that the new member return it, advising whether or not she is employed. This facilitates plans for calling.

When the chairman of the circle receives the new member's name and address, she usually calls and makes arrangements for the new communicant to go with her or some nearby member to the circle meeting.

An "all-church party" provides a pleasant occasion for the new members to become acquainted. The whole membership is invited and tagged at the door. Red tags identify old members; white ones, the new church members; and blue tags, the visitors. This informal evening, with its musical program and refreshments, helps to make the new members feel that they are a part of this great cordial congregation of 1,500 members.

The monthly coffees, held in the homes of the members, also afford an excellent opportunity for forming new friendships. These gatherings are sponsored by the different circles, each of which realize a goodly sum from the freewill offering given by the guests.

Sometime ago the committee on Status of Women sensed that too few of the women were using their energies in the church program and for the furtherance of Christianity. In view of this fact they outlined a questionnaire, that would reveal the potential talents available in the woman power of the church.

The W.S.C.S. finds that when a new member becomes a part of a working group in the church, she is happy in her new associations and when she finds herself with a definite task to perform she has that worthwhile feeling.

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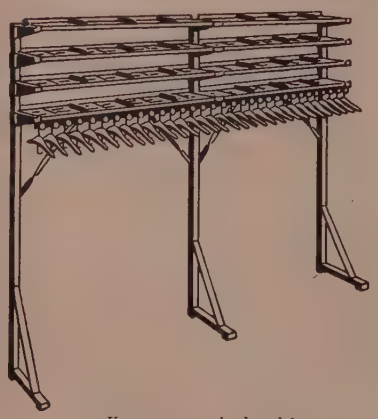

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Invisible Victories

*A Sermon by E. M. Walker**

Greater is he that ruleth his own spirit than he that taketh a city.—Proverbs 16:32.

THE wisdom writer is contrasting two types of victory: those won upon the battlefields of the world . . . and those invisible victories which are won in the secret places of the human soul. It is not an insignificant thing to conquer a city and rule its people. Great is that man. But greater still is the individual who can conquer his own unruly self and become the master of his own inward moods and outward actions. We admire the person who has that indefinable something which we refer to as "the quality of command," who can command troops effectively or a crew of workers, or a team on the athletic field. But there is another kind of greatness: that which resides in the person who can issue orders to himself and see that they are obeyed!

To appreciate the force of this statement we might pause for a moment to consider the background of this ancient Biblical writer. In those ancient times, preceding the birth of Christ by several centuries, war was an accepted institution and a familiar one, and the soldier was no mean figure. In fact, every man was something of a soldier, if he was able-bodied. The frequent wars of the Old Testament period were waged on a comparatively small scale by our standards. Armies were proportionately small. Weapons and other equipment were those of the times: bows and arrows, swords and spears and some crude armor. They had some mounted troops, on horses or camels, but they certainly had no motorized vehicles. They knew nothing about rifles or artillery. They knew very little about sea power or battleships, and they had not even dreamed of air power. Wars then were pretty much local affairs and their fighting equipment crude, but the object of ancient as well as modern warfare was the same: the destruction of the enemy!

All this gives us the background of the sacred writer. He lived in a day when military might was respected and glorified in story and song. Nevertheless, said he, "greater is he that ruleth his own spirit than he that taketh a city."

Even as the scripture exalts this type of achievement, so will we, if we are wise. We have not always done so. In war time we sing the praises of the great military leaders. Even in peace time their exploits are told and retold, and their names are heralded by the historian and the people generally. The world is enamored of two things: material success and military success. But our text reminds us of another kind of excellence: achievement and victory in the realm of moral character. Greater than the man who can lead a victorious army is the man who is master of himself! We need to feel the force of that and revise our sense of values accordingly.

I

For one thing consider the greatness of the individual who is the ruler over his tongue and temper. Here is a good place for self-mastery to begin, in the governing of our tempers and in exercising strict control over the tongue. Now we all have a temper . . . the capacity to react quickly and strongly to an emotional stimulus. We would not be of much account if we did not have some temper. And there are plenty of things to arouse the ire and make us lash out with our tongues. People rub us the wrong way. There are days when things just "go against us." The very conditions of modern life contrive against us; the stress and strain, the pace and pressure of modern life accent this problem. Nevertheless, the control of temper is a necessity of first importance. Temper is a great deal like dynamite; it may have its uses, but it is dangerous to have around and it had better be handled carefully. It had better be guarded and governed or disastrous results may occur.

Consider how in the home it may mar the peace and harmony of what would otherwise be the most lovely relationship of life. This is, I suppose, what is behind the well known advice often given to young husbands and wives: "Don't ever both of you lose your tempers at the same time!" One temper exploding; that is bad enough. But when two tempers explode at the same time . . . well, that may be enough to wreck a marriage or at least leave some permanent damage. Or consider in a place of business how exploding tempers and violent language may mar the efficiency of the establishment. If

*Minister, The Methodist Church, Eufaula, Oklahoma.

it is not easy to live with people who have a hot temper, it is not easy to work with them either. It makes everybody nervous and undermines efficiency. Or consider in the church . . . what an unbecoming and thoroughly disruptive thing is a display of anger, resentment, or the use by the minister of abusive language (and it has happened, may God forgive us!) or the use by any Christian man or woman of sharp, cutting words in moments of exasperation or impatience! The tongue is a little member, but behold what damage it can do if unbridled! It spreads unhappiness, creates resentments, spoils personality, it even undermines health, it cancels out what other gifts and graces the individual may possess and it mars the Christian's character and witness before the world.

The mastery over tongue and temper is therefore a matter of first importance and moral urgency. Granted that there are differences of temperament and disposition, even so, there is no one of us no matter how constituted who may not undertake this task with the hope of successful achievement and victory. Perhaps not in a day . . . even God himself does not require that; but he does require that we begin today! Are you willing to do that? Are you willing to say "I am going to begin at this point or place (you name it), with this weakness of this failure to achieve the mastery over my tongue and temper!" And then go from victory unto victory! Greater is he that ruleth his own tongue and temper than he that ruleth a city!

II

Consider again if you will the greatness of the individual who is the ruler of his appetites, the natural and normal appetites given us by our Creator, for a purpose. Even so, these appetites of the flesh are clamorous and demanding, and in the end we either rule over them or they rule us.

Take the appetite for food for example. These days are especially appropriate for achieving mastery over our stomachs. With the world half-stuffed and half-starved, with the President appealing to us and the Citizens Food Committee appealing to us to practice self-denial and share our food, now is a time of special appropriateness for well-fed Americans and Christians to do without some of our delicacies and luxuries in order that others may have a few necessities. We Christians ought to be especially sensitive to this appeal. We talk about self-denial a lot . . . that's our language . . . we ought to understand it

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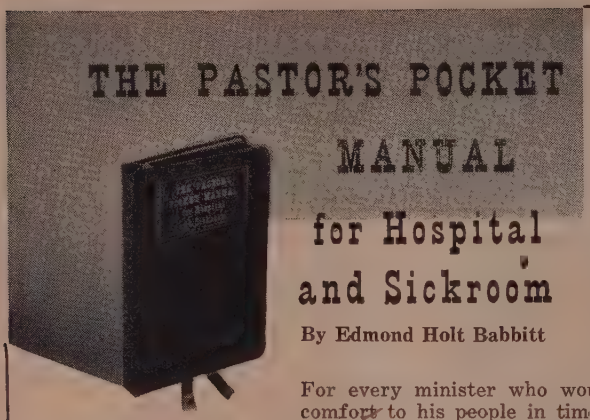

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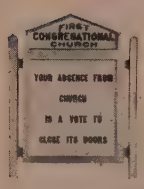

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when somebody talks it and be the first to respond. Here then is an opportune time for us Americans to do what the doctors have been telling us all along we ought to do: cut down on our eating, curb and control our appetite. In so doing we shall gain a long postponed victory over our own stomachs, and help to feed the world.

Or, take the appetite for drink . . . the perverted appetite for strong liquors and intoxicants. How much less than a man is a man who is the victim or slave to this appetite! No matter how brilliant he may be, no matter how honest and honorable he may be, this one weakness may overshadow all his other virtues. And in the end it may undermine all his other virtues, and achievements.

You may remember the story of "The Great John L." Here was a man who in his day could lick any other man. But he could not lick himself. Ultimately he was no bigger or better than his one great weakness, the drink habit. He lost his health, his friends, his money, his title, and became a pitiful figure of a man. It was not until after he had wasted the best years of his life that he finally gained the victory over John L. Sullivan. He finally came to himself, and by his own efforts and through the love of a woman and a few close friends, he won the biggest victory of his career. And though he was humbled by failure and bitter experience, he stood taller and looked greater than he ever had in the days when he was the world champion of the ring. "Greater is he that ruleth his own appetites . . .!"

Or again, take the sex appetite: the pages of holy scripture and of secular history give all too frequent illustrations of the man, or the woman, who prominent in the public eye, successful, honored, and applauded, was nevertheless a failure in the realm of private morals! And the daily newspaper gives us a running list of such sordid failures. Which raises this question: Is there any real greatness apart from sound morals and private character as well as public? And the answer, surely, is negative. As Dr. Fosdick puts it in a wise statement: ". . . nothing that men call greatness can ever make up for a lack of character, genuine character, obedient to the moral laws of God." And here is a greatness to which we all, high and low, may aspire; the greatness which resides in moral loyalty and obedience to the laws of living. "Greater is he that ruleth his own appetites and passions than he that taketh a city."

III

Finally, consider the greatness of

(Turn to page 42)

- THE CHURCH LAWYER -

District Parsonage Not Tax Exempt

by Arthur L. H. Street

THE Massachusetts tax statutes exempt "parsonages." Does the exemption extend to a dwelling-house provided by a District Conference of the Methodist Episcopal Church for its district superintendent? That question was answered no by the Massachusetts Supreme Judicial Court in the case of Worcester District Stewards New England Conference v. Assessors of Worcester, 73 N. E. 2d 898.

The decision was based upon a close study of the nature of a district superintendent's duties and his relationship to individual churches. It was specially noted that such officials return to pastorates after six years' service as superintendent, and that they occasionally officiate at weddings and funerals. In reaching its decision, the court said:

"It is the contention of the taxpayers that the property in question is a parsonage within the meaning of the statute. They rely largely upon definitions contained in dictionaries, and in particular upon Roman Catholic Apostolic Church in the Philippines v. Hastings, 5 Philippine 701, 705, referred to in Assessors of Boston v. Old South Society in Boston, 314 Mass. 364, 366, 50 N. E. 2d 51, 52, the first case in which the governing statute, as amended by St. 1938, c. 317, was interpreted by this court. Quoting from the case first cited, in the latter case the court said that the English word 'parsonage' as derived from American usage must be read, not in a technical or ecclesiastical sense, but in the broad meaning of a ministerial residence used in connection with any place of worship of any denomination. 'It is but a house owned or held in trust, by a religious organization for religious uses in which a minister serving those uses lives.' This statement is stressed by the taxpayers.

"In the case first cited above, however, the residence was that of the Roman Catholic archbishop of Manila whose 'special church' was the Cathedral Church, which was separated from the residence by but one intervening building, and the residence communicated with the church by a street leading directly thereto. In Assessors of Boston v. Old South Society in Boston, 314 Mass. 364, 50 N. E. 2d 51, the parsonage in question was the residence of the associate minister in the particular place of worship of the society, and in St. Joseph's Church v. Detroit, 189 Mich. 408, 155 N. W. 588, the word parsonage was interpreted to mean land or a house belonging to a parish and appropriated to the maintenance of the incumbent or settled pastor of a church. The case of Bishop's Residence Co. v. Hudson, 91 Mo. 671, 4 S. W. 435, relied upon by the taxpayers, was controlled by a statute different in terms from that which governs here. And in State v. Board of Foreign Missions of Augustana Synod, 221 Minn. 536, 22 N. W. 2d 642, also cited by the taxpayers, the decision in favor of exemption was made without reference to whether the residence in question be considered a parsonage or not, and under a statute far broader in its terms than is ours, which, under the familiar rule concerning statutes granting exemptions from taxation, must be strictly construed. * * * We have not discovered any case decided under a statute like ours where it has been held that, by the use of the word 'parsonage,' it was intended that it should be interpreted other than as *the residence of a minister used in connection with his duties in a house of religious worship.*

"In the present case the occupant of the property in question, although a minister and having supervisory powers of very many churches in the district of which he was superintendent, was not the incumbent as a minister of any of them. We are of opinion that the real estate involved was not a parsonage within the meaning of the Massachusetts Statute, that is 'a ministerial residence used in connection with any place of worship.'"

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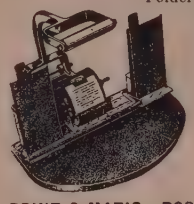

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Invisible Victories

(From page 40)

the individual who conquers his own unruly fears. Here is something that is common to all of us. Occasionally we hear it said of some one that "he is afraid of nothing." That is an exceptional individual if there is really any such. Most of us know the meaning of fear in some form. The fear of physical hurt or harm, or even the fear of death, common as this is, is I think perhaps the lesser of two great evils. Not the fear of dying but the fear of living is the bane of existence for multitudes of people. The fear of facing life with its problems, its responsibilities, its strong challenge, that is what plagues most of us most of the time.

There is the fear of facing life with some handicap for instance, the loss of an eye or arm or leg. Some men who went through the war with its dangers and hazards now have to face not death, but life, minus their eyesight or an arm or a leg or both legs. That too can be a fearsome prospect as we can well understand. Such persons deserve our understanding and sympathy, and all the assistance we can give them . . . to help them readjust themselves and rehabilitate themselves. Even there will be an inward struggle with themselves. Let it be said to the credit of many of them who have returned to civilian life thus handicapped, that they have won the initial victory and others are winning the victory in such fashion as to inspire us all. Such people deserve our salute.

But if people thus handicapped were the only ones afraid of life that would simplify matters. Such is not the case. Those of us who are physically whole and mentally sound and otherwise equipped to face life are often afraid to do so. We do not want to live dangerously . . . we don't care to take any moral ventures, we just want to live safely and comfortably. That is the trouble with most of us. We are afraid to live daringly or dangerously. We are called on occasionally to stand up for a principle or to witness for what we believe right, and we quake and cower in our boots with fear of the crowd or loss of prestige or maybe a few dollars' business. In the face of any possible scorn or criticism, we wilt, keep quiet. We are afraid to live . . . when that means living dangerously.

Is not this then the fear which most of us need to overcome; the fear of living with its problems to be solved, its responsibilities to be shouldered, its stern challenges to be faced? If I know my own mind and yours that is it. We had better begin today then, to win some victories here. We do not have to win them all at once but we had better begin to achieve moral mastery over craven fear of life at its best. And be assured of this: Whatever victories are won will be among the most significant achievements of which you or anyone is capable: "Greater is he that ruleth his own fears than he that taketh a city."

Here then is the greatest battlefield of all; the secret places of a man's own soul. And the victories won or lost there are the most morally significant we know. How are they won? An old hymn suggests the answer:

> Sure I must fight if I would reign.
> Increase my courage, Lord;
> I'll bear the toil, endure the pain,
> Supported by Thy word.

There is only one way. You will have to fight. That is the only way in which victories are won, either military victories or moral victories. You will have to fight. This does not mean flailing out in all directions at once, blindly. But it does mean getting into the struggle with moral earnestness and intelligence. We cannot expect to be carried to heaven, or to any other state of spiritual excellence "on flowery beds of ease." We must fight if we would reign. Nor does this mean that we have to fight alone and unaided. Furthermore, in every moral struggle we have access to prayer and to spiritual resources above and beyond our own powers. Remember the words of St. Paul: "I can do all things through Christ which strengthened me."

PRAYER

O Lord, enable us to live and serve as soldiers of the cross. May we win victories within over sin and temptation. And send us forth we pray Thee in a mighty crusade to conquer the kingdoms of sin, and make them the kingdoms of our God, through Jesus Christ, our Lord. Amen.

William Bulman drew a congregation of 750 to his church on a certain Sunday in 1947. This was twice the normal attendance. He had invited "spivs, drones, eels, butterflies, tinkers' cusses, two-hooters and parasites."

He attacked the government whom he accused of preaching envy, hatred, malice and uncharitableness. "Following Karl Marx," he said, "the government is enlarging on the natural jealousies of mankind by spotlighting and exaggerating the differences between employer and worker. There are some folks who go even further. They practically menace you and say, 'Be my brother or I will knock your bloody head off.'"

A VITAL FAITH

If you wish to know why so many of our modern young people leave the church in their late teens and early twenties, I will tell you: it is because they have never been converted! They have never had a real experience of the saving power of Jesus Christ. Christ has not been a "Saviour" to them, in any vital sense. He has been something to admire if one pleased, or to ignore, if one liked. In a word, they just grew up unregenerate and untouched by religion, except as they saw it in their good parents.

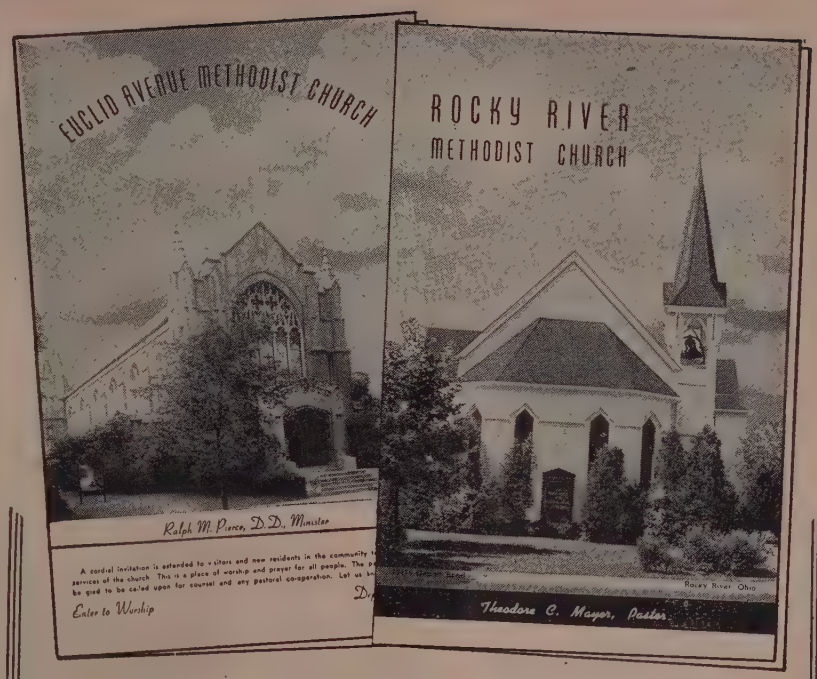
Saul was converted. He had a deep, shaking experience; he was completely changed. Having been bad, he became positively good; having been a pagan, he became a Christian. Read the 15th and 16th verses of Acts 9. Ponder those words: "A chosen vessel" . . . "must suffer for my name's sake."

Most of us rebel and fall out at the point of suffering for our faith. But it must be as true for us as for soldiers, as for Paul or any other convinced person. You and I must become *new creatures* and there is no short cut to actual discipleship. From *The Twentieth Century Quarterly;* Article by John R. Ewers.

"LET THE HOME BE THE HOME"

God has set the solitary in families because education for living requires living together for the discipline and unfolding of character. The home is probably the greatest of all universities because it provides this living together. We say "potentially" because actually many homes are failing of their true intent because the family is together so little. The church has given itself a new slogan: "Let the Church Be the Church." The home should make this its slogan: "Let the Home Be the Home." The first requisite for the home's being the home is that time shall be set aside for the members of the family to eat together, talk together, read together, play together, work together, and share their lives in all possible ways. This living together in the home is a necessary education for life's wider relationships.

The Christian home is a university of life because it educated the members of the family to practice the principle of love in their relations with one another. Christian love is not primarily an emotion, which one may or may not experience; it is a principle which the faith and conviction of the Christian require him to practice. From *Ambassador in Chains* by Hampton Adams; The Bethany Press.



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The Westminster Study Edition of "The Holy Bible," prepared by a group of editors and writers. The Westminster Press. 2011 pages. $10.00.

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A concordance of 103 pages follows the New Testament and the volume is concluded with a set of sixteen very clear maps in color with a comprehensive index which enables the reader to locate a place almost instantly.

The pastor, the college or seminary student, and also the church school teacher and student will find this study Bible a worth-while investment. He can have confidence in it because the very best of Biblical scholarship is behind it.

C. W. B.

Outline Studies in Mark by John L. Hill. Abingdon-Cokesbury Press. 181 pages. $1.50.

Dr. Hill is book editor of the Sunday School Board of the Southern Baptist Convention and of the Broadman Press. He has attained distinction not only as editor and writer, but also as a lecturer and civic leader. This book is a simple devotional interpretation of the Gospel according to Mark, and a guide to understanding the facts about Jesus that have always meant most to Christians. One of the most helpful features is the outline plan which enables the reader to get in mind the structure of the Gospel. Before each of the main sections is a handy outline of the sub-sections within it, with two brief statements—"emphasis lines"—above and below, to sum up the central thoughts of the section and impress them upon the mind. Since Mark is short and swift-moving, it is the Gospel usually recommended as the first for the beginner in Bible study. For such a reader, or for anyone who desires to find ever new meaning in re-reading Mark, this book is heartily commended.

D. R. F.

A Source Book of Interbiblical History by W. Hersey Davis and Edward A. McDowell. Broadman Press. 626 pages. $5.75.

Bible students are keenly aware of the necessity of understanding the history of the interbiblical period. Source material on this important era has long been accessible, but in scattered and fragmentary form. This volume has been prepared for the specific purpose of making easily available in one volume all the essentials of interbiblical recorded history. It presents from the original sources the leading events in the history of the Jewish people from around 400 B.C. to the fall of Jerusalem in 70 A.D. The historical continuity existing between the Old and the New Testament periods is clearly established, and should aid Biblical students to establish the fact of such continuity in their own thinking. The co-authors are both professors of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Kentucky. While this volume was designed primarily for use in Bible courses in seminaries and colleges, it will be appreciated—and enjoyed—by all students of the Bible, and by all readers of secular history. It is most fortunate that these two scholars were in a position to undertake this service, and that we have the combined results of their scientific research. We know of no other volume that so thoroughly meets the requirements which called it into being.

D. R. F.

New Catholic Edition of the Holy Bible: Translated from the Latin Vulgate. Catholic Book Publishing Company, 1949. 1453 pages, 8 x 5½ inches. $4.50 to $50.

Like the King James Version of 1611, the Rheims-Douay Bible of English-speaking Catholics which was completed in 1610 has been subject to frequent revisions. In the case of the Catholic version, however, its close dependence on the Latin Vulgate of St. Jerome has resulted in the changes being less due to closer reference to ancient Hebrew and Greek manuscripts than to a desire to remove obscure and inelegant expressions and, in particular, to approach the matchless English of the King James Version. Although a multitude of footnotes begin, "The Greek reads . . ." the Latin of Jerome is nevertheless given the preference.

In this latest edition the Psalms are translated from a new Latin version approved by the Pope; the remainder of the Old Testament is a revision of Bishop Challoner's famous revision of 1750; the New Testament is a recent revision by the Confraternity of Christian Doctrine.

The volume includes an encyclical letter of Pius XII, urging Catholics to read the Bible, sixty magnificent reproductions of paintings by Dore, multitudinous footnotes and cross-references, and supplementary "helps," among which is an outline for Bible-reading. The old verse divisions are superseded by a paragraph arrangement like that in Protestant revisions, and there are carefully chosen section-heads.

This is a Catholic Bible in the sense that it has been prepared by Catholic scholars for Catholic readers. The explanatory footnotes naturally reflect the Catholic viewpoint, but in the body of the text there is no indication that the translation has been deliberately shaded so as to support Catholic doctrines; indeed some of the passages over which the most controversy has arisen (such as Matthew 16:18f) are almost word for word the same in the Catholic and Protestant versions.

There are, however, some rather startling differences in the two versions; for example, the persistent substitution of "justice" for our more familiar "righteousness." The chief value of the Catholic version for a Protestant reader will be similar to that of other vernacular renderings, that is, some slight change in the wording of a passage that is already known "by heart" will force the question, "Just what does it really mean?"

The present reviewer may have become biassed by his close association with the publishers while the new edition was in preparation; but it is his considered opinion that, from the viewpoint of bookmaking, this is the finest popular edition of the Bible yet to appear. The frequent irritating defects of our Protestant Bibles have all been avoided. There is no microscopic type or poor inking or over-glazing to cause eye-strain; the paper is not the cheap flimsy stuff through which the printing shows from one page to the next, or the expensive flimsy stuff which sticks together so that the only way to separate two adjacent sheets is to moisten one's finger-tips, and, perhaps most important, the book is not so tightly bound that its back must be broken before the pages will lie flat.

Here is a beautiful and sturdy volume printed in a legible bold-face type on a dull-finish opaque paper, and the first time the book is opened its pages immediately lie flat for reading. The bindings range from black linen cloth at $4.50 to a gorgeous gift edition at $50. For a minister the "best buy" will be the full leather binding at $8.70.

L. G. L.

Theology

The Meaning of Christ for Paul by Elias Andrews. Abingdon-Cokesbury Press. 226 pages. $3.00.

Here is a book that challenges the popular, liberal assumption that Paul obscured the simple teaching of Jesus and changed the primitive Christian tradition into a theological system. This author believes that such a view "completely falsified the Pauline conception of Christianity." It is his thesis that for Paul and the early Christians the Jesus of history and the Christ of faith were one and inseparable. The Pauline Christology was based on concrete personal experience and never separated fact from interpretation, thought from feeling, the person of Christ from the work of Christ.

The main body of this volume is divided into three parts: The Relation of Christ to Mankind, The Relation of Christ to God, and The Origins of Pauline Christology. Christ is interpreted as Redeemer, Revealer, Vanquisher of Evil, the Creator of a New Life, the Inaugurator of a New Humanity. Paul's teachings concerning the divinity, lordship and pre-existence of Christ are carefully analyzed. Christ is "God's Eternal Affirmation."

This author minimizes the possible influence of the mystery religions on the thought of Paul, affirming that the great Apostle "was in thought and emotion a Jew," whose goodly heritage "determined the abiding and pre-eminently Jewish form of his thought and feeling." Paul's conception of Christ, however, was primarily rooted in his own religious experience, while his Christology was continuous with that of his predecessors and in line with the primitive Christian teaching. The primitive tradition, in turn, is seen to be grounded in Jesus' own sense of unique filial relationship with God and in what he himself claimed to be.

This study is marked by painstaking scholarship, a lucid and persuasive style, and devoted Christian faith. The author is professor of New Testament Language and Literature and the Philosophy of Religion at Pine Hill, Halifax.

J. C. P.

Notes on the Doctrine of God by Carl F. H. Henry. W. A. Wilde Company. 151 pages. $1.50.

In brief compass this book approaches a refresher course on theology. It is a delight to read an up-to-date volume on the subject which also shows a familiarity with theological trends of the past and problems of the present. As the title implies, the various chapters are not much more than notes on the subjects discussed; but it is remarkable how much the author has packed into them.

The book follows a definite plan of progressive thought beginning with the concept of the fool who says "there is no God," and expanding to the discussion of the Sovereign Fatherhood of God in chapter seven, and the Holy Love of God in chapter eight. Final chapters deal with the Triunity of God, and Time and Eternity. An appendix discusses the Divine Substance and Attributes.

The chapter on the Names of God will be found fruitful in providing seed thoughts for sermons, prayer meeting talks, and devotional messages.

Dr. Henry, who is a conservative, writes with a fresh and vigorous style, and authenticates his statements by reference to more than 125 writers, ancient and modern, and their expressed views.

Some will want to read the book through at one sitting, but others will prefer to use it as a study book to be marked for later reference.

F. J. C.

Jesus Christ

Jesus, Son of Man by George S. Duncan. The Macmillan Company. 290 pages. $3.50.

The author is principal of St. Mary's College in the University of St. Andrew's, Scotland. He is already known to the world of New Testament scholarship by two books on Paul, one on the ministry at Ephesus, the other on Galatians in the Moffatt Commentary.

The scope of the author's treatment is indicated by the triple division, four chapters on the historical problem, nine chapters on the person of Jesus and four chapters on Jesus and the Church. Each chapter has four to eight sections, revealing not only an orderly procedure, but also that the volume is the expanded form of a series of lectures delivered at Edinburgh in 1937. Earlier publication was held up by the Second World War.

The author threads his way carefully through the various schools of criticism, showing his mastery of his subject on every page. He holds consistently to what might be termed the orthodox Scotch school and he writes in a clear, convincing style.

A general index and a reference index are included in the closing pages.

Dr. Duncan's "modern portrait," as he calls it, will appeal to the more studious and earnest in the Christian following.

F. F.

Christian Living

Religious Living by Cecil Northcott. The Macmillan Company. 128 pages. $2.00.

Cecil Northcott needs no introduction to the American public. For years he has been a contributor to our newspapers and periodicals. Those who are informed on the larger movements of official Christianity know him as one of the secretaries of the London Missionary Society and a valiant exponent of international co-operation.

In his clear, journalistic style the author provides us with a treatment of religious liberty which seems astonishingly full for so few pages. In his first chapter he attempts to define it, in his second chapter to give its history, in his third chapter to expound Christianity's relationship to it, in his fourth chapter—by far the longest in the book—to make a survey of it today across the world and in his final chapter to

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propose a plan for its establishment and development. There are a few pages of index at the end.

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F. F.

Enlisting and Developing Church Leaders by Paul W. Milhouse. Warner Press. $1.25.

From the experience of a long and fruitful ministry the author writes this book to answer the oft-repeated question, "How and where can we get more trained leaders for our churches?" It is prepared to meet a definite need in the field of church leadership—to so analyze the principles of leadership that those already working may find help to make their leadership more effective, and to challenge others to put their abilities into training for effective use in the work of the church. It is arranged for a study text with questions and projects at the close of each chapter, or it may be used merely for informative reading. The style is as clear as any informative reading and not difficult for the average reader to follow.

The chapters are: The Need for Leadership, Enlisting Leaders, Developing Leaders, Some Principles of Leadership, and Leadership Principles Applied. Near the beginning of the book he points out that organization without leadership soon ceases to be an organization. Each member does that which is right in his own eyes resulting in confusion with nothing accomplished. Leadership is needed to give efficiency or unity of activity. In enlisting leaders he suggests that specific details should be given as well as the relation of the task to the total mission of the church. One pastor may state that leaders are needed and ask those willing to serve to report to him immediately. Another may say, "A lady is needed to work in the children's department of the Sunday School, and her duties will consist of playing the piano, keeping attendance records, and assisting the teachers in general wherever needed. It is a great privilege" etc. A serious study of this text should go a long way in advancing the work of any church.

M. T.

A Book of Protestant Saints by Ernest Gordon. Moody Press. $2.50.

Protestantism has not said much about her saints. Officially by process of canonization she has none, yet it is axiomatic that she has had numerous unofficial saints. Here are the life stories of some of the lesser known ones from the near-present time. Those selected for presentation are from the conservative or evangelical Christian outlook as over against those of the modern social gospel. In fact one of the theses developed in the treatment is that evangelicals while true to evangelical doctrine have entered fields of social service with outstanding records of meeting human needs. The book shows evangelical saints with an adequate foundation upon the Word, and maintaining victory through Christ. Miracles of healing in answer to prayer are not absent and at times deathbeds which are the final test of sainthood are seen. The material used is largely drawn from untranslated French, German, and Scandinavian documents. The author is perhaps best known to the reading public through his "Reviews of News" appearing in the *Sunday School Times*. The fifty-eight biographical sketches present a well-rounded selection including scholars, missionaries, laymen, philanthropists, and rescue workers. One of the sketches deals with Charles Simeon of Cambridge University who reacted against the rationalistic deism of his day. He was disregarded, discounted, and opposed in ecclesiastical and educational circles yet his ministry increased. Upon his deathbed he said, "I cannot have more peace." As he was buried the University which had treated him so scandalously, paid him all the honors at its disposal. One thousand five hundred students attended the services and every chapel bell was tolled.

M. T.

The Audacity of Faith by Allan A. Hunter. Harper & Brothers. 154 pages. $1.75.

Dr. Hunter, author of *Say Yes to the Light* and other interpretations of modern religious devotion in action presents in this small volume an understanding of the spiritual athlete as the man who will yet rule the world for God. He points out the three levels of life, and shows the audacity of faith required for the top level. To make certain that the readers will know the application to the spiritual athlete, he has an excellent chapter on The Training of Attention. He mentions skills necessary and has a good picture of "cells." All through the book there shines the light that has been for the generations the beacon to point out the path of audacity. This is an excellent volume to be read slowly and thoughtfully and to be marked carefully with a pencil.

H. W. F.

The Common Ventures of Life by Elton Trueblood. Harper & Brothers. 124 pages. $1.00.

Dr. Trueblood's passion to enhance the dignity of simple living, his high philosophical understanding, and his deep Quaker religious sense have all gone into this little book. His own devotion to what he believes desirable ideals stands back of this and other writings investing them with greater significance.

In this book four ventures, common to nearly all people, are presented. They are: Marriage, Birth, Work and Death. These are prefaced with a chapter on The Recovery of Wholeness. We are impressed with the fact that we take so much for granted about these common ventures. They are more significant and challenging than we sometimes think or realize. It is the kind of a book many a pastor will want to place in the hands of young people who are about to enter upon a career and marriage. And it will do anyone of any age good to read it.

S. L.

Christian Youth

In the Direction of Dreams by Violet Wood. Friendship Press. 176 pages. $1.50.

Here is a book that speaks for youth! It is written not for the purpose of stressing all the more, the complacency of our modern age, but rather it brings into light the real spirit of those young people who are putting into action their Christian convictions and ideals.

Eleven chapters have been selected for this adventure with youth, each one telling a true and stimulating story of their volunteer service in many areas of the country.

Students are found working in migrant camps, the Ozark mountains, "Students in Industry Projects" in the larger cities, inter-racial work camps, and on Caravan teams. Through these experiences they discover the real needs of people less fortunate than themselves.

In a "Students in Industry" project in Hartford, Connecticut, thirty college students from middle-class backgrounds and urban and rural homes, live on a co-operative basis and work the long eight or ten-hour shifts close to the problems of Industrial America. These are the problems they had not been aware of in their college textbook studies.

The enthusiasm and zeal to learn which they express "on the job" creates a new atmosphere for many caught in the vacuum of industrial production and assembly line monotony. A factory worker who gains much from her contact with these students says, "They showed me what a stick-in-the-mud I was becoming. Those college kids put in as hard a day as I did. They studied at night and had enough gumption to make friends and find fun in a city I thought was dead. They gave me and some of the others here a shot in the arm we all needed."

And so—on it goes, telling the stories of students moving in the direction of their dreams for a better world.

This is a book which you won't want to put down when you begin reading it. Its impact is not forced on you by colorful words or stirring phrases but comes from the real and living experiences of the young people it so well describes.

J. C.

Youth Asks About Religion by Jack Finegan. Association Press. 192 pages. $2.00.

Those numerous and penetrating questions which students ask in their frequent state of religious awe are the subject matter for this new Haddam House book. They are dealt with frankly and honestly, and reveal the experience of actual face to face situations with youth from which the author draws his material.

Organized in a logical order, the 100 questions are grouped under twelve headings: The Spirit of the Quest; Exploring the Universe; Understanding Evolution and History; God; Jesus Christ; The Bible; The Church; The Other Religions; Philosophies of Religion; Prayer and Worship; Religious Living, and Immortality.

With this structure, the author states in a simple, down to earth style, the answers to such questions as What is Faith? Is Science the Enemy of Religion?, What is God?, What did Christ Wish to Accomplish? and others.

The intent of the author is to try to take the universe as a whole and to treat each question "with all earnestness to comprehend the distinctive meaning of Christianity and its dynamic power."

Mr. Finegan is presently the head of the department of Old Testament and New Testament Literature and Interpretations at Pacific School of Religion in Berkely, California. He has had a rich background with young people as the former Director of Religious Activities and head of the department of Religious Education at Iowa State College.

Writing in the language of the layman, he has contributed a book which may well fit into the possession of both old and young who are concerned with the problems of modern youth in their sincere quest for the spiritual truths.

J. C.

Young Laymen — Young Church by John Oliver Nelson. Association Press. 160 pages. $1.75.

Another in the unusually fine Haddam House series, this small volume is the most stimulating book since Trueblood's *Alternatives to Futility* for the minister or younger lay person who "means business" with his Christianity. The Board of Deacons of every church should buy two copies or more for its minister and his "key" layman. If the ideas there pictured are followed out only in a partial manner, they will yet revolutionize most churches.

Dr. Nelson, whose work with The Collegian and in the New Life Movement of the Presbyterian Church, and now as director of the Federal Council Commission on the Ministry, has brought him into constant fellowship with actively growing churches and laymen, gives twelve pictures of laymen at work.

In each chapter he begins with a sketch from true life of some group in action in its own local church, with the results of that creative action. Then he concludes each chapter with a concise, informative presentation of the philosophy involved that gives meaning and perspective to the projects listed. There is hardly a project that cannot in some way become the property of all our churches.

He covers everything from the reclaiming of Sunday worship to joining the world church, from personal devotional life tackling the community, from developing a theology to re-examining the Bible. It is a joy to read, and a goad to "go thou and do likewise."

H. W. F.

The Pastors

Pastoral Work and Personal Counseling by Russell L. Dicks. The Macmillan Company. 195 pages. $2.50.

This is a completely revised and reset edition of a book first published in 1944. The author has done perhaps as much as anyone of his generation in helping to orient pastors in their work particularly with those who are physically and mentally ill. This phase of the pastoral ministry has gone through a considerable evolution during the past decade or so. It is refreshing to note that in more recent years and the books

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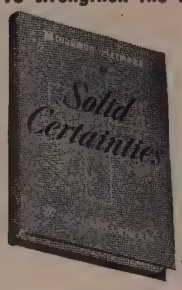

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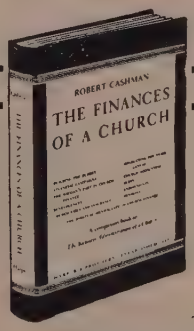

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which have appeared, the notion that pastors might be psychiatrists has been given up in deference to the realization that the pastor has a unique function to perform in his own right and by his own genius as a man of God. The pastor stands for religious faith and has the opportunity to bring its resources into play in every case of need. This book in its revised edition will help pastors better to understand the techniques needed for the more personal side of the ministry.

S. L.

Christian Literacy

Teaching the World to Read by Frank C. Laubach. Friendship Press. $2.00.

Some men are so identified with outstanding world movements that to think of one is to think of the other. Such is Frank Laubach and the campaign of teaching illiterates to read. Beginning with the Moros of the Philippines whom both church and government thought hopeless, by self-invented simplified methods, he taught them to read.

The movement has since spread until he is called by authorities in every backward region of the world to give guidance and assistance. The author is officially a missionary of the Congregational-Christian churches but that does not limit the scope of his work. Out of the experience in 90 languages on four continents he writes of spoken languages reduced to writing, of picture words and syllable charts, of teachers trained to help illiterate adults, of organization of communities, and of the preparation of word lists.

The book was begun in 1943 at Teacher's College, Columbia University, with the help and collaboration of interested professors and students. He explains how the modern mass attacks on illiteracy are organized and carried on. It is a pioneer book in a new and strategically important field. He related Protestant Christianity in the beginning with literacy in the emphasis on reading the Bible and the right of individual interpretation. It is no accident that the highest literacy rates are in lands governed by Protestant tradition. He faces its history giving the record of accomplishments in each country, and then pictures the modern campaigns. In presenting methods for teaching illiterate adults he points out that changes have occurred since childhood. Memories are not as retentive as in childhood but the powers of reasoning and comparison are better with a richer store of memories. These are taken into account in planning lessons.

M. T.

How to Think

How to Think Creatively by Eliot D. Hutchinson. Abingdon-Cokesbury Press. 237 pages. $2.75.

Without considering philosophical interpretation of thought, Dr. Hutchinson presents an exposition of the processes of creative thought as seen in the experience of contemporary thinkers, through the generosity of a business corporation. He has been able to complete this study because of the company's interest in what it might do to help its own research engineers.

He points out the varieties of crea-

tive thinking and then step by step shows the stages of preparation, of frustration, of achievement, and of verification. Taking for granted that a man has something to think about, Dr. Hutchinson shows how he can make this creative in its relation to education, aesthetics, religion and research. He says he is not trying to explain creative thinking but he does present examples of it. There are also photostatic copies of questionnaires on creative effort as marked by various individuals such as Aldous Huxley, Arnold Bennett and the like. What is inspiration and how does it work, what are the value of drugs, what is the place of dreams and intuitive thought, and what is the place of emotion in thinking — these are some of the questions that he answers. This will be an interesting experience to see how the ordinary man can apply the methods of contemporary geniuses.

H. W. F.

Verse

More Hilltop Verses and Prayers by Ralph Spaulding Cushman and Robert Earl Cushman. Abingdon-Cokesbury Press. 92 pages. $1.00.

If you have enjoyed Bishop Cushman's *Hilltop Verses and Prayers*, you will enjoy even more the new book which he and his son have produced together. It is a compilation of prayers and poems carefully selected for use during those moments of meditation and devotion when one is in communion with God.

It is evident that these bits of inspiration come from the experience of both father and son in a rich fellowship with Christ. They are the language of one speaking in the presence of God, and in the spirit of true Christian faith.

Much like the first lines of Bishop Cushman's poem in *Pocketbook of Prayer* . . .

"Oh for a faith that will not shrink
Though pressed by every foe
That will not falter at the brink
Of any earthly woe —"

are the lines of his poem called "I Am Resolved" in this new book.

"To keep my faith
This above all
However loudly
Other voices call."

More Hilltop Verses and Prayers are excellent for prompting and provoking thoughts for sermon material and other devotional use. It is a resource book for individuals, and groups, and each of its prayers and poems has a significant message for the worship setting.

J. C.

Sunday School Lessons

Tarbell's Teachers' Guide, 1949 by Martha Tarbell. Fleming H. Revell Company. 423 pages. $2.75.

The forty-fourth annual volume of this famous commentary on the International Bible School Lessons is up to past standards. One notes a new name in connection with it, that of Dr. W. G. Chanter, professor of the English Bible, Drew Theological Seminary, Madison, New Jersey, who assisted Dr. Tarbell in the preparation of this volume. Thousands of teachers of the uniform lessons will find again a wealth of teaching material, excellent illustrations, not only for young people and adults but also for intermediates and seniors. The first two quarters, twenty-six lessons to be exact, cover the life of Christ chronologically. This course should be valuable for a fuller, larger understanding and interpretation of Jesus, his work and his power, than is usually attempted in Bible school teaching. The third quarter is given to a study of the Psalms, and in the fourth is a study of selections from Isaiah and Jeremiah.

H-L. H. P.

Quaker in the Modern World by William Wistar Comfort. The Macmillan Company. 212 pages. $2.50.

Dr. Comfort is the president emeritus of Haverford College and is at present the president of the Friends Historical Association. He has told here in popularly written style, the beginning of the Quakers and their underlying beliefs. It is an excellent presentation of why the Quakers have come to the fore in the matter of social concern without ever having lost their deep devotion. It is readable from beginning to end and will open one's eyes to the power of this small but important religious group.

H. W. F.

CARILLONIC SCHOOLS

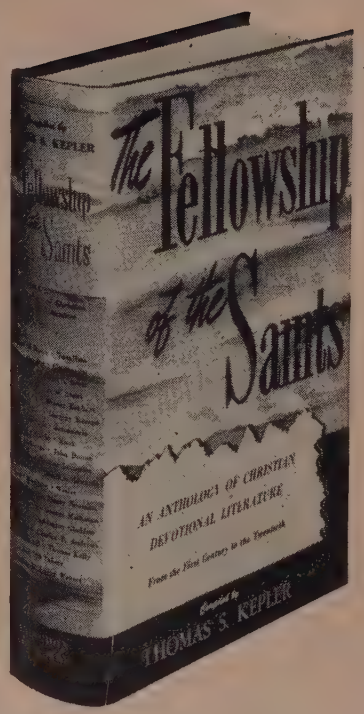
The Carillon School, which was initiated in August of 1948 by Schulmerich Electronics, Inc., of Sellersville, Pennsylvania, to provide a week's training at Princeton, New Jersey, to the musicians affiliated with the institutions in which Schulmerich has placed their sixty-one Flemish "Carillonic Bells," will be offered again during the week of June 20, 1949.

The Schulmerich organization has pioneered in the development of the Flemish bell instrument, which will produce the exact tonal patterns and harmonies of a large cast bell carillon. This instrument is tuned to a different harmonic series than the well-known Schulmerich English "Carillonic Bells." In view of the fact that the sixty-one "Carillonic Bells" represent a very complete carillon, the Carillon School has been set up to give the musicians who will play them a training course in harmony, arranging and general keyboard technique.

The 1948 school was most successful and the results of the training are well shown in the institutions where those musicians are now playing the instrument. The school this year will run through the entire week of June 20 and will be under the direction of Dr. Alexander McCurdy, Bellmaster of Princeton University.

It has long been evident that there has been a need for information and help to musicians in the use of bell instruments and the Schulmerich organization has undertaken to set up this Carillon School to bring about a better type of program and understanding of their "Carillonic Bells."

It was further announced that a permanent "Carillon School" will be set up at the Westminster Choir College in Princeton, New Jersey, within the next few months, and to which musicians and laymen are invited to attend, during which time small groups will be set up into classes for a complete training course.



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Biographical Sermon for June

Frank N. D. Buchman -- "Life Changer"

by Thomas H. Warner

Confess your faults one to another. —James 5:16.

FRANK N. D. BUCHMAN was born June 4, 1878, in Pennsburg, Pennsylvania. His ancestors were farmers — plain simple folk all down the line. He spent his boyhood in Allentown, Pennsylvania.

Buchman received his B.A. and M.A. degrees from Muhlenberg College and his degree of D.D. from the Lutheran Theological Seminary at Mount Airy. In 1909, on the recommendation of Dr. John R. Mott, he became head of the Y.M.C.A. at Pennsylvania State College.

In 1915 he resigned this post and for a year toured India, Korea and Japan with Sherwood Eddy. In 1916 he became an extension lecturer at Hartford Theological Seminary. He spent 1917 to 1919 in the Far East.

His first house party took place at Kuling, a Central China summer resort, with a group of one hundred Chinese and foreign missionaries, pastors, statesmen and business and professional men. These house parties became the main feature of the movement. They are devoted to quiet thought and discussion.

The group became known as the Oxford Group Movement. Writing in *Advance* in 1932, Dr. Albert Peel of England, said, "Dr. Buchman knows a good deal about human nature, and is well aware that few men can resist an invitation to a House Party, if told that 'we especially want key men.'"

House parties, small and large have been held all over Europe and America. They are conducted by a team. The members of the team expound the teaching of the Group and testify to the change that has been wrought in their own lives.

The main features of the movement are deserving of commendation and might well be adopted by all Christians.

Everyone is urged to be a "life-changer." So to witness to the power of God that others may learn of God's goodness and receive his grace.

The quiet time is frequently observed. It would be an excellent thing if all Christians would follow the example of the Groups and have a definite time every morning for prayer, meditation and Bible study.

The element of sharing, which consists of unburdening one's soul to a friend or a group is of great value. The Roman Catholic Church has its confessional, the early Methodist church had its class meetings, today there is the consulting room of the psychiatrist and in a few churches the opportunity of consultation.

The Group has now adopted the title of Moral Re-Armament. It announces as its aim, "Remaking the World."

One feature of the work is the effort to bring capital and labor together. They say that the forgotten factor in industry is that God has a plan. A quotation from their literature states, "These men represent a new industrial unity being forged throughout the world, as labor, management and capital become partners under the guidance of God. They are convinced that in God's plan is an answer to every problem that faces industry."

Another outstanding feature is their effort to remove marital friction. They hold that home builders are nation builders. Therefore they seek to mediate when there is trouble in the home. Mrs. Streeter, the wife of Dr. Streeter, the famous Oriental scholar, said they found there was no domestic problem which could not be solved when they listened to God together.

Ernest Brown, Minister of Labor in England, said, "Dr. Frank Buchman and the members of the Oxford Group are rendering to the nations the greatest possible service that any man or movement can give to the nations at a critical time. They are insisting upon the necessity for listening in to God to find his plan for ourselves and the world."

The movement reached its apex in the United States in 1939. On June 8, Senator (now President) Truman addressed the Senate. He described in detail the National Meeting for Moral Re-Armament which had been held in Constitutional Hall, and which was sponsored by members of the Cabinet, members of the Senate and members of the House of Representatives. The speech covered seven pages of the Congressional Record.

President Roosevelt sent this message to the opening session: "The underlying strength of the world must consist in the moral fiber of her citizens. A program of moral re-armament for the world cannot fail there-

fore to lesson the danger of armed conflict. Such moral re-armament, to be most highly effective, must receive support on a world-wide basis."

In a coast-to-coast broadcast, Speaker William B. Bankhead said, "We stand today at a decisive moment in history. Forces of unmeasured strength are on the march. Is there a force that can rally the recuperative powers of mankind and win the race with chaos?

"There is a force that can outmarch all others and which, if we will, can shape the future. It is a mighty onslaught of a new spirit challenging men and nations to a change of heart. It is the cumulative effect of millions of people who listen to God and obey. Where we have been true to this spirit man has prospered, where we have neglected it nations have declined. Now is our chance to recreate for ourselves and for our children the way of true patriotism — the way of moral and spiritual force."

Buchman's attitude toward the church is expressed in these words, "I believe with all my heart in the Church of God, the church aflame, on fire with revolution. We haven't begun to experience the spiritual revolution we need. You need revolution, and then when you come into the clear light of God's presence, you will experience a glorious renaissance. You will come to see what Christ means this old world to be."

Chimes Live Double Life

According to a news dispatch from Spokane, Washington, the chimes of St. Aloysius are leading a double life. The chimes peal out three times a day from loud speakers high in the church steeple. Lately, though, the loud speakers have been going right on when the chimes are finished. Snatches of radio programs come booming out when the chimes are silent.

One woman reported she was awakened by cowboy music at six a. m. Once her eleven-year-old son rushed in to report, "They're selling refrigerators over that loud speaker." Her thirteen-year-old daughter sought out her mother when she heard a mystery program drifting down from the steeple. Other residents have heard horse racing information, news broadcasts and police calls.

"There is no cause for alarm," said the company which installed the chimes." It said it was just a case of radio frequency interference. Radio broadcasts were being picked up by the loudspeaker system and rebroadcast. Tighter shielding would fix it.

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Understanding Nervous Breakdown

(From page 21)

is to be placed into a cage with a fiercely roaring but badly lamed lion who would keep them moving and occupy their minds with real and objective danger. While some folks break down because life has dealt harshly with them, others break down from a sheer lack of difficulties to make life seem interesting. For the latter class — a rigorizing of the environment is indicated.

d. Re-education of members of the environment. We have already indicated that the factor in the environment which has caused or at least aggravated the patient's difficulties may not be a thing or force at all — it may be a person or persons. If it is an employer, change of employment may solve the problem. If a teacher is the offender, dropping a course or transferring to another section or school may alleviate difficulties. But when, as is so often the case, it is a parent or a husband or wife or some other "necessary" person, the matter is not so easily handled. With most children and with many adults, other persons are a major factor in personality illness. And usually these other persons are persons who are a more or less inseparable part of the environment. In extreme cases forced separation may be called for but it is usually preferable, and in the case of children almost always necessary, to try to deal with the offending persons. This means that for all practical purposes two patients must be treated more or less along the lines that we are about to suggest. In fact, with children in particular, it is infrequent for a psychiatrist to accept a child for treatment without also specifying that one or both parents shall submit to some plan of re-education. There is therefore more than humor in the statement once attributed to the head of a mental institution: "We take in the patients and treat their relatives."

Realignment of Personality

There are, however, certain practical limits as to what can be done in the matter of realignment of the patient's environment. And, at the best, if the patient himself is not treated, he may "get upset" once more as soon as his environment begins to press on him. So the psychiatrist gives his attention also to the personality of his patient in an effort to build that up so it will be more "shock-resistant." In fact in some cases he may not bother with environmental measures at all.

2. Reassurance is the second "R" of recovery. Of course, reassurance is no monopoly of psychiatrists. General medical practitioners, pastors, teachers

and many others use this method for building health or morale inasmuch as expectation of improvement is a major factor in both.

Reassurance, and even its more forthright cousin, suggestion, are particularly effective with those patients who have so-called hysterical symptoms. Take as an example those who suffer from "stocking anaesthesia" which is a numbness in the leg corresponding to the area covered by a stocking. Inasmuch as the nerves in the leg do not follow the artificial contour of the stocking line it is obvious to the physician that there is no true nerve involvement. But there is little use telling that to the patient — for to him the anaesthesia is very real and distressing. In such cases the doctor by suggestion "unrolls" the stocking anaesthesia an inch or two at a time by saying that in a few hours the patient will find feeling restored to this additional area.

But reassurance and its need run deeper than this. Consciously or unconsciously, the patient is often frightened and not a little confused. And he is quite apt to consider himself misunderstood. When, therefore, he finds in his psychiatrist a friendly and sympathetic listener who does not reject as silly and unfounded his hopes and fears and notions and one who seems to understand perfectly what he feels and who even anticipates what he has to say, he is pleased and helped. And when this same psychiatrist, out of deep knowledge of such matters, assures him that he can and will be well — that is like another strong shoulder put under his burden.

One author has well said that reassurance is most effectively employed with the two extremes of nervous patients, i.e., the best and the worst. The former often represent normally well-adjusted people who have been dealt a "super-blow." For them reassurance, from a man trained to know how much to give, may enable them to get over the hump successfully, never again to become upset. At the other extreme are those so unstable by nature that they will probably never be able to meet the exigencies of life unaided. In their case no permanent cure is possible but with some environmental realignment and with some judiciously given reassurance they can perhaps adjust fairly well on a somewhat restricted plane of activity.

To be sure, reassurance has limited value. Deep-seated cases of nervous difficulty can hardly be expected to improve much by its use alone. And in untrained hands reassurance can become dangerous leading either to dependency or disillusionment.

3. Release of tension is generally considered an important part of the therapeutic program. If either suppression or repression has anything to do with nervous difficulties, the patient will probably profit considerably by an opportunity "to get the thing off his chest." The patient often feels that his family has been unsympathetic with what they called his "imaginary troubles" and he feels, too, that his friends have listened to him, if at all, with poorly disguised indifference. Besides, many of the things that are "bottled up" inside of him have not been of such a nature that he has wanted to or dared to confide them even to members of his family. One just does not care to talk even to one's most intimate loved ones about such things as personal antagonisms, jealousies, ideas of one's own importance, sex longings and the like. Yet these are the very things which, when jammed up, can build up such tremendous pressure within the personality that a break must come somewhere.

In the privacy of the psychiatrist's office the patient can, if he wishes to, "spill over." In fact he is encouraged to "let down his hair." The psychiatrist maintains a friendly, encouraging atmosphere and shows no disapprobation of even the most extreme statements. In such a permissive atmosphere the patient's unwillingness to talk tends to disappear and he soon finds himself telling far more than he had intended to tell.

But the thing that makes this matter of release more difficult than our simple discussion of it has suggested, is the fact that too often the patient has no clear idea of just what his difficulty is. Where repression is involved, it is not just a matter of his being ashamed or afraid to speak out. He himself is at a loss to know what is troubling him. Hence it takes the skill of the psychiatrist (and no little time) to probe to the bottom of the emotional infection and find the foreign body which is responsible for it. To laymen many of the methods used seem not only time-consuming but silly. The interpretation of dreams, and the holding of long seances in which much seemingly inconsequential material is gone over — may seem anything but direct and scientific. But when it is realized that often the wound caused by the original emotional conflict is covered up by the debris of years the matter can be understood in a different light.

But release is more than an intellectual recall of forgotten experiences. It is more even than a new emphasis on experiences whose significance was never appreciated by the patient. Release generally occurs with exaggerr-

(Turn to page 57)

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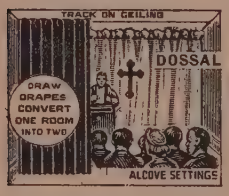

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Ministers' Vacation Exchange

THE insertions in this issue will close this department for 1949. It will appear again for the spring months of 1950, beginning with either the February or March issue.

In no year of the past have we received so many notices for this department as in 1949. Many letters have come to the office of *Church Management* telling of satisfactory exchanges which have been made.

If you have not tried this plan for a different vacation mark it down for next season.

Will Supply pulpit in New Jersey, or eastern Pennsylvania. Available last two Sundays in June and five Sundays in July. Ordained Presbyterian minister. Prefer that denomination, but will consider any evangelical church. Honorarium and travelling expenses from Ocean Grove, New Jersey, to appointment. **John Cameron Taylor, 33 Broadway, Frostburg, Maryland.**

* * *

Cranston (Edgewood) Rhode Island. Congregational minister will exchange modern parsonage for month of July in Wisconsin or Minnesota. Family includes three children. Union services here require no preaching but supplies may be available. Will preach there if necessary. Prefer Ashland, Wisconsin and Duluth area. Easy commuting here to Boston and New York City. **Earl E. G. Linden, 174 Armington Street, Edgewood 5, Rhode Island.**

* * *

Will Supply. Presbyterian minister will supply any congenial denomination within driving distance of Lansing, Michigan for any or all Sundays of the month of August. Moderate honorarium. Age 32. **Edward A. Brigham, First Presbyterian Church, Goodland, Indiana.**

* * *

Clifton Forge, Virginia. Pastor of Baptist church of 1,200 members located in beautiful mountain section of Virginia. Town of 6,500. Within 12 miles of state park with swimming, fishing, etc. Large cool parsonage, all conveniences. Will exchange house or house and supply work with someone convenient to salt water beaches, preferably within 100 miles of New York. Time: month of August. **Welford A. Brooks, 708 McCormick Blvd., Clifton Forge, Virginia.**

* * *

Will Supply. Methodist minister and chaplain doing nondenominational work, with twenty-five years preaching experience, will supply pulpit in July or August or any five consecutive Sundays in the New England states near ocean. For use of parsonage. Careful use of manse assured. Graduate of Boston University. References. Will serve any congenial denomination. **Ralph Webb, Craig Colony, Sonyea, New York, Resident Chaplain.**

* * *

Quincy, Massachusetts. No preaching. Parsonage located within few minutes of salt water beaches. Bendix, mangler, all conveniences. Would desire exchange for August in rural Vermont or New Hampshire preferably. The smaller the town the better. **Bedros Baharian, 81 Edison Park, Quincy 69, Massachusetts.**

* * *

Will Supply. Use of a seven-room modern manse for supplying the pulpit Sunday mornings, between the middle of July and the middle of August in the First Presbyterian Church, White Pigeon, Michigan. The manse is on a quiet street in a town of 1,200 population. Lake and streams are near. **Milo N. Wood, 213 S. Kalamazoo St., White Pigeon, Michigan.**

* * *

Washington, Iowa. Would like to fill a pulpit in either July or August or a part of either month in Missouri, Arkansas, Kansas or Colorado. I am pastor of First Baptist Church of Washington, Iowa, which belongs to the Northern Baptist Convention. It has a membership of about 400 and is located in a town of 8,000. Would be glad to accept an invitation from church of another denomination. Interested in use of the parsonage. We have two children of high school age. **V. L. Currier, Washington, Iowa.**

* * *

Union City, Indiana. I will be glad to supply the pulpit for a Presbyterian church during the last two Sundays in August and the first Sunday of September for the free use of the manse and any other consideration that may be offered. Prefer it near a lake or stream. Am pastor of a Presbyterian church in Union City, Indiana. Address: **O. J. McMullen, 331 West Hickory Street, Union City, Indiana.**

* * *

Schnectady, New York. Minister of Christian church (Disciples) desires to exchange parsonage and Sunday morning pulpit for four Sundays in August. Fifteen miles from state capital, Albany; 22 miles from historic Saratoga,

and 50 miles from beautiful Lake George. **William Folprecht, 1411 Union Street, Schenectady 8, New York.**

* * *

Will Supply. Presbyterian minister will supply church in commuting distance of Louisville, Kentucky, on first and second Sundays of August for use of manse. **G. T. Matheny, Box 535, Stanley, North Carolina.**

* * *

Will Supply. Assistant pastor of Congregational church will supply pulpit of any congenial denomination in commuting distance of Cleveland during June, July and August. Honorarium and traveling expense. **Alfred A. Arnold, 210 Roberts Road, Willoughby, Ohio.**

* * *

Medford, Massachusetts. First Methodist Church, over 600 members, located about seven miles from downtown Boston. Universities, beaches and libraries. Desires to have Protestant minister supply pulpit for one service on Sunday during July or August or July and August and first Sunday in September and be ready to perform marriages and conduct funerals in exchange for use of modern parsonage. Two sleeping rooms on second floor; also extra space on third. No exchange. **Wellington C. Pixler, 41 Central Avenue, Medford 55, Massachusetts.**

* * *

Will Supply. Congregational minister will supply pulpit in church of and denomination during August for use of manse and honorarium. Family consists of wife and one four-year-old boy. Prefer vicinity of Boston, but will consider other Eastern urban areas. **Kenneth E. Ballard, 6 Merchant Street, Oxford, New York.**

* * *

Will Supply. Young Methodist minister and wife desires to supply church within radius of Yellowstone National Park or in the southwest. Would appreciate use of parsonage and small honorarium. Would consider missionary work in vacation schools. Available during July. Excellent references. **J. G. Moody, Box 1195, Lakemore, Ohio.**

* * *

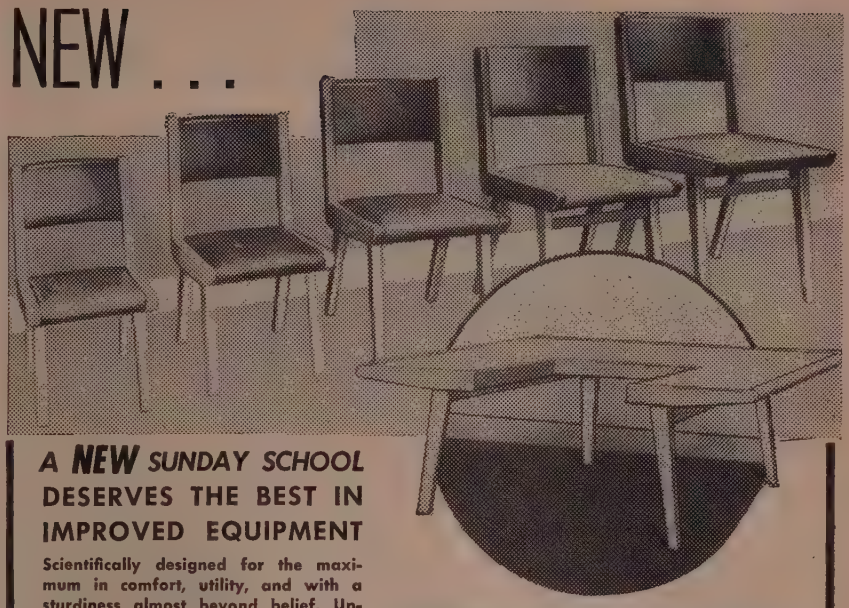
Toronto, Ontario, Canada. Minister of the United Church of Canada (500 members) will supply pulpit for any four Sundays of July or August after July 3, in return for use of manse or parsonage. Desire vacation area near Lakes in eastern United States or Canada. **Ernest Rands, 139 Gledhill Avenue, Toronto 13, Ontario, Canada.**

* * *

Exchange of Parsonage. Preferably in northern Illinois, or southern Wisconsin, or what have you. Would like to supply pulpit for two or more Sundays for modest honorarium. Month of August. Can offer excellent vacation location — fifteen miles from Atlantic coast, forty miles from New York City, sixty miles from Philadelphia. **Alvin A. Hook, 76 West Main Street, Freehold, New Jersey.**

* * *

Will Supply. Would be glad to supply some church in the New England states for two Sundays in August. Satisfactory terms can be arranged. **A. Homer Jordan, Pastor Tripp Avenue Christian Church, 120 Barton Street, Dunmore, Pennsylvania.**



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Quincy, Illinois. Will exchange pulpits and residences with minister near Union for summer session. **G. L. Weidman, First Christian Church, 1415 Maine Street, Quincy, Illinois.**

* * *

Will Supply. Methodist minister serving church with 475 members, Chaffee, Missouri, would like to supply pulpit of any denomination in or near Wenatchee, Washington for three Sundays last of July and first of August, for use of parsonage and small honorarium. Have wife and three children, 15, 13 and five years of age. Reference: Dr. John L. Taylor, District Superintendent, the Methodist Church, 443 Marie Street, Cape Giradeau, Missouri. **Archie N. Holt, 223 West Barker Avenue, Chaffee, Missouri.**

* * *

Will Supply. Pastor available for supply and vacation preaching in southern California. Formerly pastor in university town. Iowa background but now living in Bakersfield, California. Can furnish references. Ordained in Church of Christ (Disciples). **Donovan Grant Hart, 1800 Virginia Street, Bakersfield, California.**

* * *

Will Supply. California clergyman (Presbyterian) will be driving east during the month of August. Can accept supply dates enroute. **Frank Nelson, 1844 Corson Street, Pasadena, California.**

* * *

Will Supply. During July, for careful use of manse and small honorarium. Prefer Wisconsin, Minnesota or the Dakotas. Might arrange exchange on

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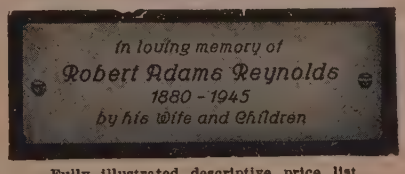

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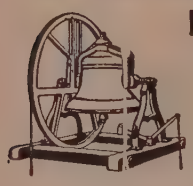

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* * *

Will Supply or Exchange. Christian minister desires to supply any congenial congregation (morning only) during the four Sundays of August, for use of manse and honorarium. Will consider exchange. Modern six-room parsonage, only three miles from lovely white beach. Only ten minutes from the heart of Miami, the playground of the world. Prefer North Carolina, Virginia or New England states, but will consider other places. **Minister, First Christian Church, 222 Menores Avenue, Coral Gables, Florida.**

* * *

Will Supply. For use of parsonage or manse, the first three Sundays in July or the first three Sundays in August; New York City, Boston, or where are you? Or will exchange if you want to see the Kanawha Magic Valley of West Virginia. Our church membership 820, Methodist. **Fred Oxendale, Clendenin, West Virginia.**

* * *

Jacksonsville, Florida. Methodist minister in close proximity of Jacksonville, Florida, would like to exchange pulpit, full-time station church, in delightful little town. Would prefer vicinity of Chicago, or Canada, or the West, during month of July or August. **P. O. Box 13, Callahan, Florida.**

* * *

Big Stone Gap, Virginia. Presbyterian church in beautiful mountain town of southwest Virginia, 'On the Trail of the Lonesome Pine.' Ten-room brick manse, all conveniences. Ideal summer climate. Morning service only. Desire mutual exchange for month of August, any Protestant denomination. Prefer New England, on or near coast, or some other locality near beach. **James E. Ratchford, 921 West Second Street, Big Stone Gap, Virginia.**

* * *

Bloomfield, Iowa. Country parson will exchange with city minister of any Protestant church in or near Evanston, Illinois, July 24 through August 28, or any part. Excellent modern home in Bloomfield, Iowa, (3,000 population) and three rural churches to preach in. Excellent fishing and golf. County fair in that period. Located in Davis County . . . southeastern Iowa. Christian (Disciples of Christ) churches organized into Pastoral Unity. Excellent chance to see what is being done in the rural churches of today. Come out and see what living and serving in God's country is like. I will be attending Garrett Biblical Institute. **Frank E. Reeder, Davis County Pastoral Unity of Christian Churches, Bloomfield, Iowa.**

* * *

Will Supply. Any church within seventy-five or one hundred miles of Lexington, Michigan, any of the first four Sundays of July. Honorarium and expenses to and from Lexington. **U. L. Gibson. The Community Church. Fifth and Chicago Avenue, Savanna, Illinois.**

* * *

Columbus, Ohio. Exchange desired; August. Pulpit supply optional; our church pays $15 honorarium; one service. Church of 325 members. Varied cultural and vacation advantages within easy driving distance: Ohio State Museum, libraries, art gallery, state parks, swimming pools, zoo, Scioto and Olentangy River picnic areas. Comfortable, modern four-bedroom manse in quiet suburban area. **Wilson E. Spencer, Kohr Memorial Presbyterian Church, 1488 Kohr Place, Columbus 11, Ohio.**

* * *

Buffalo, New York. Will exchange parsonage with minister located on or near East coast, preferably New Jersey or New England. No pulpit supply work desired, but engagements can be arranged here. Excellent vacation location offered close to Niagara Falls, on Lake Erie, short drive to Ontario. Month of July. **Edwin E. Staudt, Pastor, St. Paul's Evangelical and Reformed Church, 49 Indian Church Road, Buffalo 10, New York.**

* * *

Will Supply. Two or three Sundays in August in exchange for use of manse and honorarium. Prefer New England or New York state, but will consider other areas. Family of five. Good references. No exchange. **F. Ervin Hyde, First Congregational Church, Cadillac, Michigan.**

* * *

Will Supply. Young Presbyterian minister and former U. S. Army chaplain will supply any congenial denomination in Rhode Island, Massachusetts or any other suitable vacation spot in New England for four or six Sundays in the latter part of July, all of August or the first Sunday of September in return for use of manse or parsonage and a small honorarium to cover traveling expenses. Would prefer a place near the seashore or by the lake or in the mountains. Careful use of home assured. Will supply references. **John F. McCloy, 217 Main Street, Penn Yan, New York.**

* * *

Supply or Exchange. Methodist minister will supply pulpit or exchange parsonages during the month of August in mountain region of western Virginia or North Carolina, or eastern Tennessee. Any evangelical denomination is acceptable. One service on Sunday here if exchanged. Modern brick parsonage, parish located near Indiana lake region. Within easy driving distances of Chicago, Detroit, and many scenic spots. **V. W. Hinckley, 301 N. Van Buren Street, Auburn, Indiana.**

* * *

Will Supply. Any congenial denomination during the month of August for parsonage use and some honorarium. Experienced youth worker and twenty years experience in the pastorate. **Forrest B. Sharkey, First Congregational Church, Glasgow, Montana.**

* * *

Supply or Exchange. Evengelical United Brethren minister is interested in supplying a pulpit somewhere in the state of Maine preferably along the cost. No honorarium; merely use of manse. Careful use of home assured. Time: last two weeks in July or first two weeks in August. Will be happy to exchange pulpit and manse. Age 32. **Daniel L. Shearer, 258 Herr Street, Harrisburg, Pennsylvania.**

* * *

Will Supply or Exchange. August. Nice parsonage by park and river. Congenial minister desires vacation location. Good preacher. References **A. T. B. Haines, 5533 Ellsworth Avenue, Pittsburgh 6, Pennsylvania.**

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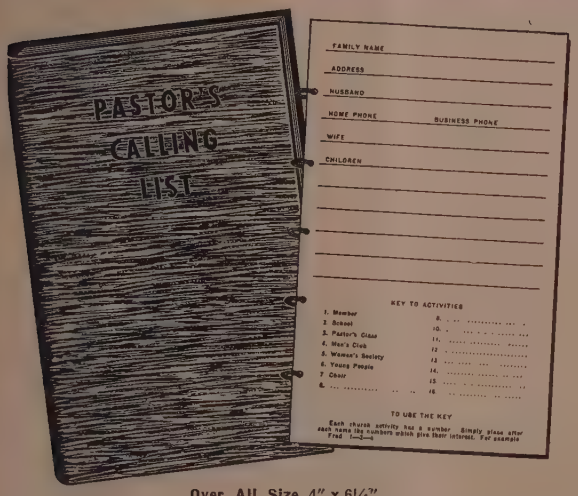

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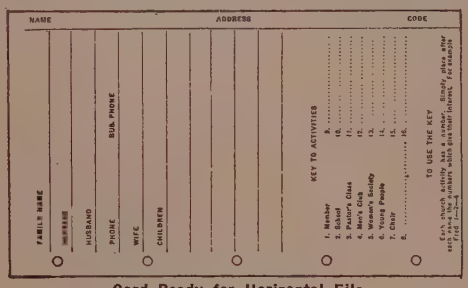

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Understanding Nervous Breakdown

(From page 53)

ated feeling. Things are often told with a flourish of resentment or a gusto of hatred far out of proportion to what any observer might think their telling required. And after all, it is this release of accumulated feeling that is even more important than simple recall of facts.

In an effort to speed release of feeling there have been experiments in bringing about release of tension by more direct methods than the somewhat artificial conversational situation. One of these forms of release therapy which has proved particularly effective with children who are not adept in conversation anyway is play therapy. Take as an example work done with some of the children of highly sophisticated parents. They may have led very sheltered, and therefore, very suppressed lives. They may have never been allowed, for example, any real contact with Mother Earth lest they spoil their fine clothes or pick up some harmful bacilli. One hardly knows what their parents would think could they see them in some modern clinic dressed, or perhaps undressed, for the occasion and greedily smearing themselves and everything around them with pure mud. Unfortunately, some of them have been such hothouse plants that it takes much encouragement to get them to follow their impulses to smear. Or here in another clinic is "mama's little darling" giving unrestrained vent to a long repressed desire to smash things gener-

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ally. Here he is, inhibitions laid aside for once, breaking dishes by the dozens or bursting balloons and having more real excitement than an Indian at a first-class scalping party. But prepare for the worst as you approach this third clinic where Junior is working out his wrath with a hatchet on dolls that represent his school rival, his younger sister and his father. Let us not become concerned too much about any of these procedures — even this last. For we are assured that these children will not only be helped in their nervous difficulties which have been caused largely by undue and unwise restraint but they will actually have better attitudes toward their loved ones. It seems as though these repressed feelings of hatred or jealousy, if once given vent upon an effigy, disappear and permit the resumption of a healthy relationship. Perhaps many a man in history owes his life to the fact that a howling mob worked off their feelings against him by hanging him in effigy.

Psychodrama

Another form of release used not only with children but with adults is known as psychodrama. In this type of therapy, sponsored by Moreno, the patient is encouraged to "work out his conflict" in thinly disguised dramatic form. He is given a loosely-woven plot involving a problem that closely parallels his own and he is encouraged to "ad lib" it through. Results are sometimes startling. Even people who seem "blocked" in a conversational situation often seem able to reveal many of their conflicts in psychodrama. It seems that when the patient launches into the "situation" of the play, previously repressed emotions well to the surface and both he and the psychiatrist come to understand his problems and feelings better. But more about this method shortly. Of course, the Catholic church has utilized this method of release for centuries in its confessional. But somehow Protestant ministers have never much utilized it. One main reason is easily stated. Ministers are, or at least are expected to be, judgemental. That is, they view certain actions and feelings as essentially wrong and are not slow to say so or at least to show by their expression that they disapprove of them. The psychiatrist, on the other hand, listens permissively to an account of deeds and feelings that the minister would regard as very badly off-color. Now people simply are not going to let down their hair to someone who scolds them. Hence they will tell their psychiatrist things they would never dream of revealing to their pastors. It will probably always be difficult for the minister who speaks out against hatred, resentment, lust, greed, jealousy in the pulpit on Sabbath to listen the next day to talk full of these things without revealing to his parishioner his own feeling against them. It will be even more difficult for his parishioner to speak of them when he knows how the minister feels about them.

4. Re-experience is a type of approach to the treatment of "nervous difficulties" that rests upon the supposition that at least some of the patient's troubles arise from some traumatic (emotion-charged and harm-threatening) experience or experiences.

These experiences may be so remote in the past as to have been forgotten and/or they may have been so terrifying as to obsess consciousness or, at the other extreme, to have been pushed out of consciousness. But whether or not the experience has disappeared from memory the scars are plainly visible in conduct. The patient often goes to elaborate pains to avoid any possibility of a recurrence of the painful experience. And if the painful experience has been connected with some person, thing or event by any of the devious routes of association, an aversion may be shown to something or somebody that seems to have no possible connection with the patient's experience. In this type of traumatically induced experience lies the explanation for most of the phobias (unreasonable fears). Thus claustrophobia (fear of closed places) often roots in some past experience, perhaps long forgotten, where the patient was accidentally or deliberately locked in a cupboard or otherwise found himself without means of escape in the presence of fire, explosion or other real or imagined danger. In such cases the forgotten incident may be recalled under hypnosis or the psychiatrist by closely examining the symptoms and piecing together fragments of related memories may be able to reconstruct the original incident.

When once the original and responsible stimulus has been uncovered, the psychiatrist attempts to recondition his patient to the hitherto annoying and even unbearable stimulus. This he does by re-exposing the patient to a similar stimulus, real or imagined, under circumstances such as to give the patient every confidence that no harm will come to him. Both the problem involved and the method used are not too dissimilar to that which faces a parent whose child's first contact with a dog has been distressful. We might even speak of this process of re-experience as a process of desensitization. Indeed, it is called just that by some authors. Re-exposure to the original unbearable stimulus in modified forms brings about an acceptance of the stimulus on the part of the patient and with that a disappearance of the nervous symptoms that formerly accompanied it.

Psychodrama, of which we spoke a bit ago in connection with our discussion of release, serves well as a method for re-experience. In a newspaper account of recent date originating from Los Angeles and entitled "Play-Acting Used in Mental Cases" we get an unusually accurate and succinct account of the use of this method. We quote "Play-acting as a method of treating combat fatigue and other neuroses among veterans has been adopted in the Veterans' Administration here. . . . Psychodrama gives mental patients an opportunity . . . to assume various identities. The treatment is applied to veterans by allowing them to re-live troubling combat experiences which they are unable to forget because of the shock to their minds. By re-enacting the episode several times the patient can come to grips with his fears and overcome them. The scene which originally inspired fear in his mind will eventually appear commonplace in him —a major step on the road to recovery." We offer one addition. Sometimes the "troubling combat experiences" instead of being unforgettable because of the shock to the mind are forgotten because of the shock to the mind. In such cases the combat experience has produced not an obsession but an amnesia. In either event the treatment is as described in the clipping.

Psychoanalysis

Perhaps here we had better say a few fords about psychoanalysis. This is both a theory of personality disorders and a method of dealing with them. It is with the latter that we are now concerned. Psychoanalysis, as a method, generally consists of a long series of interviews between a patient and a psychiatrist. Through methods best understood by the psychiatrist he brings about in the interviews a transfer toward himself of feelings the patient has toward father, mother, brother, sister, wife, husband, child, employer or other problem-figures in the patient's life. For the time being, the psychiatrist comes to represent to that patient these important figures in his environment who are causing, or have caused, his difficulties. And toward the psychiatrist the patient tends to display certain emotional reactions that are quite inapropos if we try to explain them as being directed toward the psychiatrist on his own account. These feelings may be positive as affection, attachment, high regard or they may be negative as dislike, resentment, hatred. In the latter case the feelings are more likely to show up indirectly as resistance, failure to keep appointments, reticence in talking and other "unsatisfactory" beha-

vior in the interview. The psychiatrist, as it were, reconstructs the patient's world in miniature and in the series of interviews works out in model form many of the patient's conflicts. He himself plays the part, more or less unrealized by the patient, of the "other person" in the patient's life. Thus he not only comes to a more intimate understanding of his patient's difficulties but he uses in this situation both release and re-experience as therapeutic agents.

5. Recognition is a fifth "R" of recovery. And by recognition, we mean of course, recognition on the part of the patient of his own condition and of his responsibility for it. Frequently, the psychiatrist sees the whole picture rather clearly after a few interviews. But recognition on the part of the psychiatrist, while important, is not paramount. Even if the psychiatrist should carefully explain his case to the patient he would not yet, in the words of Scripture "be able to bear it." Since his neurosis is, as it were, an attempt to dodge unpleasant facts, he might only be driven more deeply into it by a premature and forcible facing of his deepest problems. Perhaps two or three of the patient's loved ones or friends have already sensed the situation and undertaken to explain it to him. But it is an inherent part of the patient's difficulty that he cannot and will not face squarely the full truth about himself and his difficulties. And all the resources of his personality will be mustered against the intruder who dares break into the Palladium where he keeps hidden even from himself his inmost conflicts. Cherubim with flaming swords guard this garden of Eden. The patient may mean to be co-operative but he cannot admit that his outer difficulties are due to inner emotional difficulties. A man with stomach trouble or a numb right arm, for instance, can not be expected to believe that such obviously physical difficulties root in his relationship to his wife, especially when he supposes this relationship is quite happy.

Under these circumstances it is to be expected that the patient will resist almost fiercely any serious attempt on anybody's part to get him to recognize his real difficulties. And so the psychiatric interviews often become a battle of wits between patient and doctor — the patient paying well for help which he at the same time skillfully dodges. But now and again the psychiatrist with his superior understanding can get past the well-built psychic defenses and secure on the patient's part some slight measure of recognition. It is a long and often a discouraging process. Insights are gained, lost and regained in the intricate and ever-fluctuating battle for emotional health. This is no place for a tyro. Even experienced psychiatrists sometimes come out second-best in this battle. But insight, once gained and retained, proves a curative agent. And by insight or recognition we mean not just an intellectual cognizance of the facts of the case but an emotional acceptance of them, which is often a much more difficult achievement.

The details of this process of attaining recognition are not standardized. Each case is different. However, when the psychoanalytic approach is used and the patient has come to display toward his psychiatrist some of the immature or otherwise inappropriate reactions that he feels or has felt toward the problem-figures in his life — the psychiatrist is given a major opportunity. When the time seems ripe for it, he points out to the patient the complete inappropriateness of his actions — their "poor relation to reality" as he might phrase it—and thus permits the patient to see that his feelings root more in himself than in their supposed object. For if he has allowed his feelings toward an employer or wife or other problem-figure to color his attitude and determine his reactions toward his doctor he can begin to see that perhaps he has gone too far and allowed his feelings to "get away with him." He may realize that he has been "shadow-boxing" with himself. When this happens he realizes that he has been "projecting" his feelings which are at the root of his difficulties. Once this much recognition is attained and emotionally accepted, considerable further progress can usually be made.

6. The sixth "R" of recovery is resolution — resolution of the underlying conflict. The patient, having been brought to some recognition of the major conflict which precipitated his difficulties, must now be encouraged to resolve that difficulty. It will not be easy for him to do this. When he first faced the issue the alternatives were so unpleasant to him that he "chose" a neurosis in preference to facing them. Certainly there will still be ample "emotional charge" as he is brought up to face them once more. Usually the alternative he should choose is reasonably clear to the psychiatrist but, after all, it is not the psychiatrist who faces the choice and the decision must be the patient's very own, if it is to mean anything permanent to him. Hence the psychiatrist will accept what he may consider an inferior decision which seems the patient's own rather than to make any attempt to get the patient to choose some other alternative which is not his very own.

On this point, as in most of the pre-

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ceding points, it proves much easier to state in rather general terms what needs to be done than to indicate just how it is to be accomplished. Rogers, of non-directive therapy fame, makes a contribution to thinking on this particular point when he asserts that in most cases the centripetal forces within the personality will gain the day, if given a fair opportunity. Just as the body possesses a wonderful healing power and the wise doctor limits himself largely to giving Nature the utmost chance to marshal her resources to repair tissue damage — so the personality has within itself the resources to face and meet its own problems and the wise counselor simply acts as an impartial, though not disinterested, umpire in the process. With the "assistance" that the counselor provides by his permissive listening and by his summarizing of the patient's own thinking, the patient is enabled to work out his own salvation in a manner which would have been well nigh impossible in the tense atmosphere of the home, office or other place of his conflict.

7. Re-education is the last "R" of recovery. We have already spoken of the re-education of members of the patient's environment. We are thinking now particularly of the re-education of the patient. Even if the original conflict that precipitated the nervous difficulty is resolved, as seen in the last step, there still remains the possibility that the patient may get into a similar difficulty again. Some victims of "nervous breakdown" become repeaters — they get out of one difficulty only to enter another, and perhaps a worse, one. To resolve conflicts for them is to sew new cloth on an old garment — the rent is only made the worse. So the psychiatrist faces a problem that runs deeper than ironing out conflicts for them. He faces the task of rebuilding personalities. He may face a tense, harassed individual whose hectic life episodes are only the outward manifestations of his inner emotional tugs-of-war and he attempts to make of him a well-integrated individual who takes life calmly and as it comes. It is not easy work but it is fascinating and highly rewarding.

Those of us who are ministers of the Most High God claim to be in the business of making new lives. We remember in the story of Aladdin how the peddler went down the street crying "New lamps for old." We are representatives of one who walks down the highway of life crying "New lives for old." And he is no cheater, like the peddler in Aladdin's story. He can make all things new for if any man be in Christ he is a new creature. Surely these sons of Belial — guilt, anxiety, antagonism and all the other troublemakers in human personality — cannot withstand the brightness of Christ's coming. But somehow with a few brilliant exceptions, most of us preachers nowadays have failed to gear in the vital and positive contributions that our faith has to offer with the personality needs of our people. Possibly a new emphasis on the contribution of our faith to healthy and well-developed personality together with its application to the thousands and millions of cases that need wise counseling could break the stalemate at which religion seems to have arrived in our times.

We do not understand all that we should like to about the processes of recovery in personality disorders. Here as in most areas of human knowledge,

(Turn to next page)

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Understanding Nervous Breakdown

(From page 60)

"there remaineth much land to be possessed." Dr. Laurance F. Shaffer, editor of the official journal of the American Psychological Association, struck a needed note in his address before the association's 1947 convention when he called for more painstaking and unbiased research in the field of psychotherapeutics. For, as he indicated, there are many opinions, divers points of view and not a few "hunches." What is needed is careful and large-scale experimentation and research. If his suggestion is adopted not only by professional psychiatrists and psychologists but by competent ministers as well, we shall the sooner and the surer arrive at a far better understanding of how cures are effected and of what it is that we are attempting to cure. Meanwhile, few things that we can do will prove as effective as the efforts we make to guide and encourage the individuals under our care to experience what Paul speaks of as "love, power and a sound mind."

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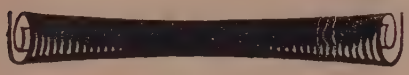

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Fellowship Sunday Breaks the Ice

*by Leon A. Shindledecker**

"I HAVE been a member and regular attendant of this church for twenty years, and don't know at least one-third of the people who attend," said a lady to the pastor at a luncheon meeting of the W. S. C. S. That is what started it. Something must be done. It became a subject of conversation at the official board meeting the next evening. The general reaction was the same. Even official board members, pillars of the church, expressed the same reaction. People weren't well enough acquainted.

There were some good explanations, too. The congregation had changed rapidly in recent years. New people had come, many of the older ones had died. It seemed that the last ten years had given the congregation a "New Look." They had tried Church Night Suppers but the ones who really ought to have come stayed away. What next? Why not try a Fellowship Sunday? Change the order of worship in such a manner that there would be room for a get-acquainted period before people felt they should be home. The official board was in hearty agreement and we had our first one January 23 with satisfactory results, so much so, that another service will be held before the summer months, with variations and correction of defects.

The general plan was: (1) Pulpit announcement for at least two weeks, with explanation of the purpose and a request that all members and friends plan to let nothing interfere with their attendance on that particular day. (2) Preparation of a colorful tag with places for name and addresses of each individual on the one side. For the non-members and visitors the other side had a space for filling in the place of their present church affiliation, if any. When they were asked to fill in the cards, cordial invitations to make this their church home were given.

(3) The service itself. In general, it was the same worship service the people were accustomed to. The Responsive Reading, the Gloria Patri, the Apostles' Creed were omitted. In its place was inserted "The Ritual of Friendship." While the ushers were passing out the tags the pastor explained the purpose of the tags. Every one, even members of the choir, were to fill them out and fasten them in plain sight, so at the close of the service, no one would have to look to see who each other was. They were all to sign them at once, as an act of friendliness. At this same time an interesting item of church history was read, telling the date when the original class was established in Falconer, and the names of the first class. It was interesting to note that there were seven people present who were descendants of the original class.

Following a brief sermon by the pastor on "The Importance of Christian Fellowship," the congregation was asked to leave the sanctuary through the Raynor Room rather than by the usual exits. Members of the official board were in a receiving line. The people were encouraged to visit with each other as they waited to go through the receiving line. The pastor did not stand in the receiving line, but mingled in and out among the people encouraging them to visit and visiting himself. Then, as they came to the exit door, the ushers took each person's tag. It had been explained that we did not have an up-to-date address file and needed them. But another, and more important reason, was to get the names and addresses of the visitors, the newcomers, and their church affiliation for the proper committees.

Fellowship Sunday was successful. It helped "break the ice." While it was a departure from the usual procedure it took only five minutes longer than our usual service. We shall try it again. Our Family Church Nights will be continued, and everything else we can think of to make this "A Friendly Church." It isn't the best method. But it did give us an opportunity to establish a point of contact with the number who have, as yet, been unwilling to take any other part in our church life than the Sunday morning worship hour.

*Minister, First Methodist Church, Falconer, New York.

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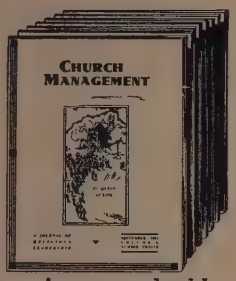

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A Sermon for Children

by J. J. Sessler†

IN Psalm 103, we read about God who forgives all sins and heals all diseases. Let us first think about God healing the bodies of living creatures he has made. Let us take a lizard for an example. The lizard has a large tail considering that its body is small. It happens sometimes that a larger animal bites off its tail, and this is very serious for a lizard. But in a short time it begins to grow a new tail as good as the old one. And if it should lose a leg it will soon grow a new one. We know well enough that a lizard does not have enough sense to grow a new tail or leg. Only God can do that.

Have you ever seen a robin trying to pull a worm out of its hole? Sometimes the worm holds on to the ground so tightly and the robin pulls so hard that the worm is pulled into halves. The front half crawls away and in a short time grows another tail.

There are little flat worms called planarions about a half inch long. Cut off the head of one of these and in a week it will grow another with eyes and mouth. Now, a worm does not know enough to grow a new head. Only God can do that.

You know what a starfish is. It is called that because it has the shape of a five-pointed star. They eat oysters and so the fishermen tried to kill the starfish whenever they caught them. These fishermen took a sharp knife, and cutting them into halves threw them back into the water, thinking they were dead. But the half starfish soon became a whole new one, with five points and with a new mouth and a new stomach. Every time the fishermen cut one into halves, they had two starfish where there was only one before.

All this is very strange and something we cannot understand. While it is true that only God can heal the hurts and the pains of these little creatures, the writer of Psalm 103 meant us when he wrote that God heals our bodies. If God will do so much for these little creatures, he will do even more for us.

Did you ever have a splinter in your finger which you could not get out? After a while it began to fester and it became painful. You could see some

(Turn to page 65)

*From the volume, "Junior Nature Sermons," published by Fleming H. Revell Company. Used by special permission of the publisher.

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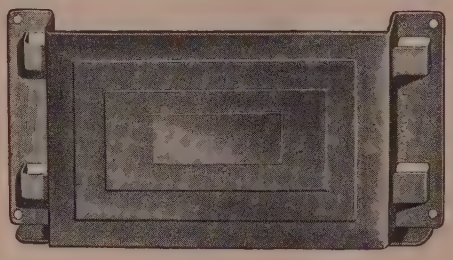

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Editorials

(From page 7)

learned that he can call upon him when a needy case arises. The physician has been available for counsel, for material help and personal sacrifice.

Socialized medicine strikes the minister, also, because the doctor is a professional man. He has enjoyed the traditional freedoms which have characterized the professions. The minister also has this freedom. He appreciates it. And this new plan causes him to ponder. Once the doctor has been regimented into the state program, will the minister be next?

Don't smile at this suggestion. We talk of church and state separation. It is hardly a fact today. Those of us who deal with Christian missions know how closely the government follows the activities and spoken words of the missionary teacher and preacher. More than a few have been briefed by the state as to what they shall say for publication. More briefs will follow. It is not such a far step, as you may at first think. The church can become the servant of the state. The minister is rightly worried as he reads the program of socialized medicine and you can hardly blame him for asking: "What next?"

We have been getting the releases from the National Health Committee which seems to be the propaganda group for this new plan. It makes a consistent attack upon the American Medical Association. It is charged with restricting medical services, limiting sickness insurance and health information. The releases descend to the basis of slander. We don't know too much about the American Medical Association but some facts are available to all. It has created high standards of medical education. It has created professional schools with research facilities. It has been instrumental in the establishment and continuance of hospitals across the country. It has been a major factor in giving our people the high health standards they enjoy. So far as we know it has never advocated nor led movements corresponding to the strikes against human welfare which have characterized the labor organizations. Yet, while every piece of labor legislation is carefully referred to the interested labor body before passage, the government, in this instance, is attempting to force through legislation not desired by the men and women who must operate the service. It is unusual in the entire scheme of social legislation. And, of course, this is not a democratic procedure.

There is one part of the propaganda which it is difficult for us to appreciate. A great deal of emphasis is placed on the "enormous" cost of medical services. We are repeatedly told that a family can budget everything else, then a physical illness, entirely unanticipated, wipes out the savings of years. In this day of high prices this is a ridiculous argument. The charges for medical service under the unhampered system of the present are most modest. Five dollars will buy more from the doctor than it will from the plumber, the carpenter or the automobile mechanic. It costs more to have a major operation on your automobile than to have one on yourself. It is easier to anticipate physical illnesses than automobile casualties. It would much better help the American home to budget its income if the federal government socialize automobile garages.

But this last paragraph is somewhat beside the point. The simple fact is that the plan for the socialization of medicine takes these United States of ours nearer to the goal of the complete police state which seems to be the goal of some of our leaders.

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Nature's Repair Shop

(From page 63)

white substance called "pus" around the splinter. What is it and how did it get there? When the splinter opened your skin, germs by the thousands wanted to crowd through that tiny hole into your body. They wanted to kill you. Then a whole army of white corpuscles came to the rescue to fight back these germs, and many of the corpuscles died in the attack. And the white matter you see around the splinter is the white corpuscles that died for you to save your life. Who told the corpuscles to fight for your life? Only God can do that. Indeed, God heals our diseases.

God is the great healer. He showed us how great a healer he was when he sent Jesus to heal the bodies of many people. The New Testament gives us many examples of how Jesus made the lame to walk, the deaf to hear and the blind to see.

There is one kind of disease that is the worst of all. This is not a disease of the body, it is a disease of the soul. This disease is called sin. The germs of sin are always looking for a way to get into our hearts, exactly as the germs want to get into your finger through the opening made by the splinter. We know that these sin-germs are in our hearts when we are disobedient, when we do not speak the truth, when we do evil instead of good. Sin is the worst disease of all.

As God heals the body, so he also heals our hearts. Psalm 103 says that God forgives our sins as well as heals our bodies. When we read the Bible carefully we find that Jesus is even more interested in forgiving our sins than in healing our bodies. To be healed from the disease of sin, only two things are necessary. First, you must be truly sorry for the sin you have allowed to come into your hearts, and secondly, you must ask God's forgiveness. God is the great healer.

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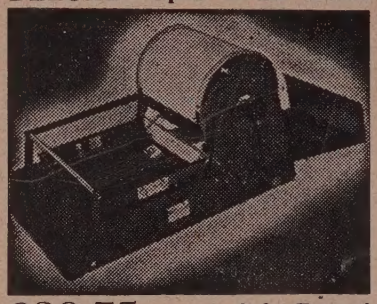

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